

1647 TWO
DISCOURSES:

FIRST, On the

Name Jesus;

SECOND, THE

Temper of JESUS

Towards His

ENEMIES,

And his GRACE to the Chief of

SINNERS,

In his Commanding the GOSPEL
to begin at JERUSALEM.

By *B. Grosvenor.* R



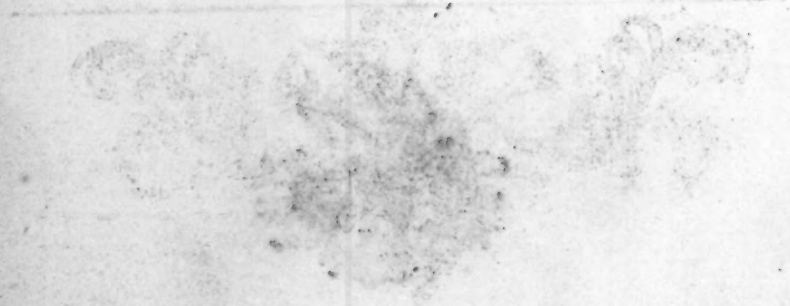
LONDON:

Printed for S. CHANDLER, at the Cross-Keys in the
Poultry, 1724.

DISCOVERIES
J. F. S. U. S.
E. A. F. M. E. S.



DISCOVERIES



LONDON
Printed by J. W. Smith, at the British Museum Press

^{17*}
A
DISCOURSE

On the NAME
J E S U S.

A C T S xix. 17.

*And the Name of the Lord J E S U S
was magnified.*

By B. G.



L O N D O N :

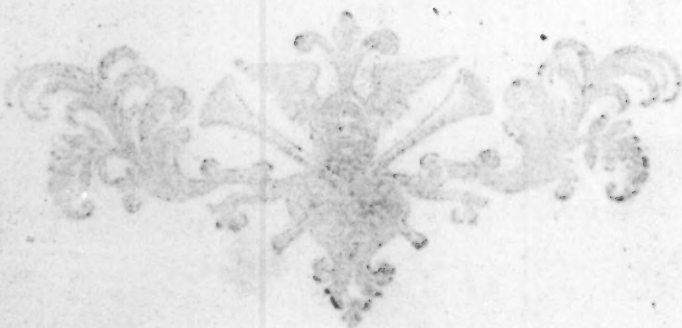
Printed for S. CHANDLER, at the Cross-Keys
in the Poultry, 1724.

A
DISCOURSE

On the Name

JESUS

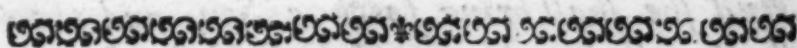
ACTS XIX. 17.
And the Name of the Lord JESUS



LONDON:
Printed for S. Chandler, at the Coffee-Shop
in the Strand, 1794.



A
DISCOURSE
On the NAME
JESUS.



MATTH. I. 21.

*And thou shalt call his name JESUS,
for he shall save his People from their
Sins.*



*W*HEN God brings his first be-
gotten into the Word, the Holy
Ghost prepares him a Body, the
Angels bring him down a Name,
they sing his Birth, and adore his Person.
They had no such Need of him, nor In-

: Heb. i. 6.

A

terest

terest in him, as *we* have; and yet they gladly *minister to the Heirs of Salvation*, and to the *Author* of it too. Here is one of them, very seasonably rescues poor *Joseph* from his Perplexity, scatters his Doubts and Fears, and makes his uneasy Suspicions give way to the joyful Expectation of the most wonderful Birth, and the most excellent Person, that ever was in the World. Where he suspected Sin, he found a Saviour from all Sin: For, *while he thought on these Things, behold the Angel of the Lord appeared unto him in a Dream, saying, fear not, Joseph thou Son of David, to take unto thee Mary thy Wife, for that which is conceived of her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his Name JESUS, for he shall save his People from their Sins* ^a.

I. We shall make some Remarks upon the *Name* it self.

II. Speak to the *Reason* here given for this Name; *for he shall save his People from their Sins*. And then,

III. Point out the *Use* that is to be made of so lovely a Name, and thereby

^a Mat. i. 20. 21.

make the Subject as practical as we can.

I. To make some Remarks upon the Name JESUS.

§ 1. It seems to be a *personal* Name, and not a Name merely of Office, as are the Names of *Christ*, *Messiah*, *Mediator*.

It was a Name well known, and frequently used among the *Jews* ^a. The Book of *Ecclesiasticus* is called the Wisdom of *Jesus*, the Son of *Syrac*, and that *Syrac* was the Son of another *Jesus*; and we read of one *Jesus*, who was called *Justus*, who was of the Circumcision ^b, and of *Jesus* the Son of *Josedec*, High-Priest, who accompanied *Zerubbabel* their Prince, in restoring the People and Religion of the *Jews*, after the Captivity; and of another *Jesus*, who was depos'd from the Pontificate by *Herod*, to make Way for *Simon* ^c. We find this best of Names upon one of the worst of Men in the Apostles Days; as it is now worn by one of the worst of Societies in ours. In the Apostles Days there was a Sor-

^a The *Jews* had several Priests that were called by this Name *Jesus* or *Jeshua*; it was with them a Name of some Ostentation and vain Glory, as if they were the *Saviours* of the People, and the Men of the greatest Usefulness in the World.

Col. iv. 11.

^c *Joseph. Antiq.*

cerer so called, in the Isle of *Paphos*. They found a certain Sorcerer, a false Prophet, a Jew, whose Name was *Bar-Jesus*, or the Son of *Jesus*^a. And in our Days, we see this Name prostituted to denominate the vilest Society of Men upon Earth; who call themselves the *Society of Jesus*, much what by the same Figure of Speech as our late *Mohawks* called themselves the *New Reformers*. The *Society of Jesus*! ----- because they confound the Doctrine, debauch the Worship, and destroy the Worshipers of *Jesus*! and have no more Relation to the Name, than as it was formerly worn by *Bar-Jesus*, the Sorcerer and false Prophet, which goes a good way in their Character^b.

§ 2. *Jesus* is the same Name with *Joshua*; it is the Greek Name for *Joshua* in the Hebrew, and is of the same Signification^c.

There were two of that Name under the *Old Testament*, (as one observes) that were both of them illustrious Types of Christ. *Joshua*, who was *Israel's* Captain, at their first Settlement in *Canaan*, and *Joshua* that

^a Act. xiii. 6.

^b-----that Order which invenoms even Poyson it self, and makes the *Roman* Religion much more malignant and turbulent than otherwise it would be. *Chilling. Ded.*

^c *Rabbenn Haccadosh* saith, because *Messias* shall save Men, he shall be called *Joshua*: But the Heathen of another Nation, which shall embrace the Belief of him, shall call his Name, *Jesus*: *Lightfoot's Harmony*, p. 419.

was *Israel's High-Priest*, at their second Settlement after the Captivity^a. *St. Stephen* calls the first *Jesus*. Speaking of *Joshua's* carrying the People of *Israel* and the Tabernacle into *Canaan*, He says, *which* (Tabernacle) *our Fathers that came after* (*Moses* was dead) *brought in with Jesus, into the Possession of the Gentiles, whom God drove out before the Face of our Fathers*^b. And when the Apostle *Paul* argues that these *Possessions* were not all that God intended for them, nor all the *Rest* design'd from *David's* Exhortation, which would then have been needless: He says, *for if Jesus* (i. e.) *Joshua had given them Rest, then would he not afterwards have spoken of another Day*^c.

Joshua's first Name was *Hoshea*, (a Saviour) or if it be suppos'd Imperative, *Lord save*; but *Moses*, to confirm their Faith upon the Borders of *Jordan*, prefixed the first Syllable of the Name *Jehova*, and made it *Jehoshua*, and puts it into a Conjugation, that imports as much as the *Lord shall save*. *And Moses called Oshea the Son of Nun*,

^a Which Name *Jesus* (adds he) you will find designed in that Prophecy, Gen. 49. *Until Shilo come, and to him*--where the first Letters of the three Hebrew words, *Jabbo, Shiloh, Velo*, make up the Name JESHU. Mr. Henry in loc.

^b Acts vii. 45.

^c Heb. iv. 8.

Jehoshea. The *Messiah*, who was to bear the Name of *Joshua* or *Jesus*, has the whole of God's Name in him; God says, *My Name is in him*^a. His Name is *Jehovah*, *our Righteousness*^b, and *Immanuel*, *God with us*^c.

Of this Change of *Joshua's* Name, it is observ'd, by some learned Men, that the *Jews* have taken little or no Notice; and whereas they have never done with remarking upon the Change made in the Names of *Abraham* and *Sarah*, they take little or no Notice of the Change made here, merely as it is thought, because it does unavoidably point to the Person of *Jesus*; of whom this *Jehoshea* carries so plain a Type, both in his Name, and in his remarkable Actions.

In his Name *Jehoshea*, which signifies, *the Lord shall save*; which in Process of Time was contracted to *Joshua* or *Jeshua*, which, omitting the last Letter, is *Jeshu*, and adding the *Greek Termination*, is *Jesus*^d.

^a Numb. xiii. 16. ^b Exod. xxiii. 21. ^c Isa. vii. 14. The Prophet *Isaiah* says, the Virgin *shall call his Name Immanuel*, God with us; the Angel says, *Luc. i. 31. Thou shalt call his Name Jesus*, and St. *Matthew* says, Ch. 21. 23. that in calling him by that Name, the Prophecy of *Isaiah* was fulfilled, as if we were to understand thereby, that he must be both, who could be either; *Immanuel*, and *Jesus*, *God with us*, *our Saviour*.

^d *Pierſon* on the Creed.

And

And in his Character and Actions, *Joshua* was an eminent Type of Christ. *Joshua* came in the Room of *Moses*: So does *Jesus*, and his Gospel succeed *Moses's* Law, and does that for us which the Law could not do, in that it was weak through the Flesh. *Joshua* fought their Battles, subdued their Enemies, and led them into the Promised Land: So does *Jesus* subdue all his and our Enemies; triumphs over Principalities and Powers, making a Show of them openly; and by treading down Satan under our Feet, makes us more than those Conquerors, who under *Joshua* set their Feet upon the Necks of Kings. *Joshua* went himself first into *Canaan*, before he brought the People in thither: So Christ went first into the heavenly *Canaan*, whither our Fore-runner is enter'd before, to prepare a Place for us. *Joshua*, by the Sound of Rams-horns, threw down the Walls of *Jericho*: Christ, by the Foolishness of preaching, throws down strong Holds, and saves them that believe. *Joshua* commanded the Sun to stand still: *Jesus's* Miracles demonstrate all the Course of Nature to be under his Controul. *Joshua* carried the People of God into one Rest: *Jesus* leads his People into that Rest, that remains for the People of God. *Joshua* had his Name by a special Designation, to signify what he should perform, viz. Save them

them from their Enemies, and bring them into the Promised Land: *Jesus* had his Name given him by a special Appointment, to signify that he will also perform to his People, all that, which his Name signifies; viz. *That he shall save his People from their Sins*^a.

'Tis a Name of a most emphatical Signification: The nearest Word that the *Greeks* have for it, is Σωτήρ, a Saviour, a Word which the *Latins* are much at a Loss to reach the Emphasis of, by any of their own.

The *Roman Orator* tells us, there is no one Word in their Tongue that can do it^b.

This

^a Tho' *Josbua* is not expressly mention'd in the *New Testament*, as a Type of Christ, yet all agree he was a very eminent one. He bore our Saviour's Name, as did also another Type of him, *Josbua* the High-Priest, *Zech.* vi. 11. 12. The *Septuagint*, giving the Name *Josbua* a Greek Termination, call him all along Ιησους, *Jesus*, and so he is call'd, *Acts* vii. 45. *Heb.* iv. 8. *Justin Martyr*, one of the first Writers of the Christian Church, (*Dialog. cum Tryph.*) makes that Promise, *Exod.* xxiii. 20. *Mine Angel shall bring thee into the Place I have prepar'd*, to point at *Josbua*; and these Words, *My Name is in him*, to refer to this, That his Name should be the same with that of the Messiah: It signifies *he shall save*. *Josbua* saves God's People from the *Canaanites*: Our Lord saves them from their *Sins*. Christ, as *Josbua*, is the *Captain of our Salvation*, a *Leader and Commander of the People*, to tread Satan under their Feet, and to put them in Possession of the heavenly *Canaan*, and to give them *Rest*, which ('tis said, *Heb.* iv. 8.) *Josbua* did not.

Henry's *Introduct. to the Book of Josbua*.

^b Hoc quantum est? Ita magnum, ut Latino uno verbo exprimi non possit, is est Nimirum SOTER qui salutem dedit.

This Σωτῆρ, Saviour,) is added to the Name *Jesus* in the *New Testament*: not only by Way of Explication, but of Emphasis; of *this Man's Seed hath God according to his Promise rais'd up a Saviour Jesus* ^a.

3. This Name *Jesus* was given by God by the *Ministration of Angels* before he was conceived. ^b Not by private Fancy, as People give Names to their Children according to their own Humour: Not by his Mother *Mary*, or his reputed Father *Joseph*, in relation to whom he was born: Not by any Man, but by God himself. The God that knew his Nature, Temper, Office and Designs, gave him a Name suitable to them all; it was certainly fit that no human Device should have any Share in an Affair of this Sort.

4. It was solemnly put upon him at his Circumcision, and when Eight Days were accomplish'd for the Circumcising the Child, his Name was called *Jesus*, which was so named of the Angel, before he was conceived in the Womb ^c. It seems to have been the Custom to give the Names of Children at their Circumcision, but here it was exceeding proper; and was not without

dedit. in Verrem Orat. Septima. Grotius thinks the Word *sospitator* to be *eiusdem Originis & Efficacie.* Grot inloc.

^a Act. xiii. 23. Σωτῆρα ἡμεῶν. Luke i. 31.

^c Luke ii. 21.

its Mystery and Signification. His Circumcision was the Beginning to act a Part, suitable to his Name; 'twas here he shed his first Blood, and gave Earnest of pouring out the whole, *to save his People from their Sins*^a. Our Lord in his Circumcision enter'd upon his Part, and suffer'd those Things that belonged to the Meaning and Design of his Name. By this, he was admitted a Member of the *Jewish Church*, his own People, whom he came *to seek and to save*. By this, he became subject to the Law of God; bound to its Duties, and obnoxious to its Penalties: By this he shew'd himself the *Seed of Abraham, in whom all the Nations of the Earth were to be blessed*. By this he offer'd to God the *First Fruits* of that precious Blood, by which the Church is

^a 'Tis observ'd that he bled six Times in all, in his *Circumcision; bloody sweat*; if that was Blood, as is commonly suppos'd: *Scourging, Crowning with Thorns, Nailing to the Cross, &c. Piercing his Side*.

“ Early, oh my Redeemer, thou beginn’st to suffer
 “ for us, and with the first Drops of thy Blood receivedst
 “ that Name which was to be perfected in shedding the
 “ last of them, *that thou mightest save thy People from*
 “ *their Sins*. Oh sweet and amiable Name of Jesus!
 “ Let every Knee bow in thee, and every Mouth pro-
 “ nounce thee with Reverence; for all the serene Peace,
 “ and Joy, Security and Comfort, that a Creature is
 “ capable of, is wrapt up in this, that the *son of God* is
 “ pleas’d to be called the *Saviour of Men*. *Bonnell’s Me-*
 “ *dit. in Luke ii. 21. with the Alteration only of one*
 “ *Word*”.

bought

bought, and our Consciences are pacify'd, and Justice satisfy'd. By this he gave early Proof of his Love to us, that he shed his Blood for us when he was but Eight Days old. Finally by this, he became oblig'd to do and to suffer, all that which was necessary to fill up the Import of the Name *Jesus*, that was now put upon him, as if he had said, Here's my Name, *Jesus*, a Saviour, and here's my *Blood* to answer it, and make it good.

5. The Name *Jesus* is mentioned as the *Substance of the Gospel Preaching*, as comprehensive of the *whole Method of Salvation*, Act. viii. 35. *then Philip opened his Mouth and began at the same Scripture and preached unto him Jesus.* This *Preaching Jesus*, to be sure, was not the bare Repetition of his Name, but the Representation of what that Name contain'd, laying before the Eunuch the proper Evidence, that this *Jesus* was the *Messiah, the Son of God*. So much of the Story, of the Character, Life and Death of Christ; so much of his Doctrine, and of the Way of Salvation, as their Time would allow; and was sufficient to convince him and persuade him to confess as he does in v. 37. *I believe that Jesus Christ is the Son of God.* Upon which Confession he was baptiz'd; a very short one indeed, but comprehensive, and

as *Beza* observes upon that Verse 37. It contains a perspicuous Summary of that Form of Confession which was demanded of the Adult that were to be baptiz'd, and was used in those truly Apostolical Times: and plainly declares what it is to be baptized in the Name of Christ. Bez. in loc.

6. All his other Names center in this Name *Jesus*. He had never had the Name *Christ*, the *Anointed*, but in order to be *Jesus*, the *Saviour*. The Names of *Messiah*, *Emmanuel*, *Shiloh*; the ὁ ἐρχόμενος, the *Mediator*, all these Names are put on, for the Sake of this one, that he might be our *Jesus*.

7. In the Sense of it here, and the Reason of his wearing it, it is a Name peculiar to himself. Superstition and Idolatry, Flattery and Ambition, have given the Name of *Saviours*, to them that were no Gods^a. To them that have done little Good in the World, but our Lord wears the Name in a sublime Sense, that none but himself is capable of, viz. because he shall save his People from their Sins, which is the next to be consider'd.

^a *Dii cœlestes*. So *Æsculapius* and *Hygiæa* or *Salus* were called, and one of the *Ptolemy's* of *Egypt* was surnamed *Soter*, by the *Rhodians*, for Bread, saving their Lives by sending them Corn in their Extremity.

II. The *Reason of his Name*, which is taken from its Signification; and his Designs of coming into the World, *viz.* *for he shall save his People from their Sins*^a.

Others have been called Saviours upon gaining a Victory; for delivering Families, Cities or Kingdoms, from Slavery and Misery. So it is said, God *raised up Saviours to his People Israel*^b. When *Flaminius* deliver'd the *Grecians* from Servitude, and Liberty was proclaim'd by his Order at the *Isthmian Games*, the People cried out, Σωτήρ, Σωτήρ, a *Saviour*, with so strong and loud a Cry, that the Air was so rent and shatter'd, that *Plutarch* says, The very Birds fell down dead upon the Place. King *William*, our glorious Deliverer, may be called a *Saviour* in such a Sense; when he came over to us, bringing one Salvation along with him, and projecting many, many, future Salvations for us and our Posterity; wrapt up in that most invaluable Blessing

^a *Eum locum tota Ecclesia Omnesq; Doctores hactenus sic intellexerunt: quod nomen Jesus idem valeat quod Servator: veniatq; a Themate ὢν propterea, quod ipsemet Angelus, nominis etymologia, illis sequentibus (ipse enim servabit populum suum a peccatis ejus) declarat. H. Illyric. Cont. Osiand.*

^b *Judg. iii. 9. 15.*

of the *Protestant Succession*, that has now so happily and wonderfully taken Place. The whole Nation was then under deep Impressions. We felt a great deal, but saw a great deal more coming. The Joy was excessive, as the Apprehensions before were dreadful. The Misery then stood near, in full View, obvious to every Capacity. Now it is removed at above Thirty Years Distance, it requires something of good Sense, Memory and Gratitude, to be affected by it; and these don't abound in the World. *When God turned the Captivity of our Jacob, we were like Men that dreamed*; and since that Time, some have fallen asleep, and others worse, wakeful and watching for Mischiefs, to bring us back again into the same Anguish that then hung upon every Soul.

Having borrowed an Illustration from *T. Flaminius's* Proclaiming Liberty to the *Greeks*, I cannot forbear transcribing the Passage out of *Plutarch*, it carries so lively an Image of our own Transport, at the Time of our great Deliverance.

“ The *Isthmian Games* (says the Historian in *Vita T. Flamini*) were now renewed, and Multitudes sat crowded in the Theatre to see the Exercises; for Greece, who, of late Days, not only found Respite from War, and was in full Possession

" session of Peace, but entertain'd farther
 " Hopes of regaining their Liberty too,
 " made Holiday for it; as these were in
 " celebrating, Silence was commanded by
 " Sound of Trumpet; and the Cryer, step-
 " ping forth amidst the Spectators, makes
 " Proclamation, that the *Roman* Senate,
 " and *Titus Quintus*, the Proconsular Ge-
 " neral having vanquished King *Philip*, and
 " the *Macedonians*, restor'd the *Corinthians*,
 " *Locrians*, *Phocæans*, *Eubæans*, *Achaians*,
 " *Pthiotæans*, *Magnetians*, *Thessalians*,
 " and *Parræbians*, to their own Country
 " Laws and Liberty; took of all Imposi-
 " tions upon them, and withdrew their
 " Garrisons thence. At the first, many
 " heard not at all, and others not distinct-
 " ly what was said; but an odd Kind of
 " Bustle and Stir there was in the Theatre,
 " some wondering, some asking, some cal-
 " ling out to the Cryer; *Repeat that again*,
 " *repeat that again*. Wherefore fresh Si-
 " lence was made; the Cryer raising his
 " Voice, his Speech more easily reach'd
 " the Ears of the Company: the Shout,
 " which in the *Extasy* of Joy they gave,
 " was so incredibly great, that 'twas heard
 " to the Sea. The People all jump upon
 " their Legs, there was no farther Regard
 " to the Diversions they came for, but all
 " fell a leaping and dancing, and hugging
 " one

“ one another ; and all salute *Titus* with
 “ the Title of *Saviour* and Defender of
 “ *Greece*”. But these were only temporal
 Salvations, and Saviours subordinate to the
 great *Jesus*, and the Administration of his
 Kingdom. It is *Jesus* that saves by these,
 and is a Saviour by his own Power and
 Merit, in a Sense that carries an infinite
 Emphasis and Sweetness in it beyond all
 these ; as will appear if we consider the
Nature of his Salvation, and the *Manner*
 of his effecting it.

§ 1. The *Nature* of this *Salvation*, which
 is from *Sin* and *Satan*, from the Wrath
 of God, unto Heaven and Happiness.

1. It is a *Salvation from Sin*. As there
 is an whole Hell in the Consequence of Sin,
 which brought in all the Miseries of this
 Life, open'd the Mouth of the Grave and
 Hell to us ; so there is an whole Gospel in
 the Name *Jesus*, and an whole Heaven in-
 cluded in *Salvation* by him. He saves
 from the *Guilt* of Sin, that it should not
 condemn ; from the Dominion of Sin, that it
 should no longer *reign in our mortal Bodies* ;
 nor domineer in our Heart, Affections and
 Lives ; to bid us go, and we go, come, and we
 come ; to think, speak and act, as Sin
 would have us, and we do it. He saves
 from what is called the *Filth* of Sin, as it is
 something that renders us unlovely and odious

in

in the Sight of God ; unqualifies for pure and spiritual Company, and is the *abominable Thing that his Soul abhors*, and unfits for his Presence and Enjoyment. He saves us from the *tormenting* Sense of Sin, that it may not terrify, disturb and pain the Conscience, to the Destruction of inward Peace and Joy in the Holy Ghost. He saves from that tormenting Sense of Sin which often makes a Man a Terror to himself, and a Pity to others ; and is an Instance how dreadful a Thing it is to *fall into the Hands of a Living God*. For being *justified by Faith, we have Peace with God*. He saves from the destructive *Consequences* of Sin, tho' not from the Miseries of this Life intirely, nor the Dishonours of the Grave, yet so far from the Evil of both, as to turn them into Gain, and makes them the Means of our escaping God's Wrath ; which is the second Thing to be taken Notice of.

2. He saves us from the *Wrath of God*. *Even Jesus who delivers us from Wrath to come^a, Tell me what the Wrath of God is ;* and I can tell you better what the Sweetness of this Name Jesus is. *Even as thy Fear is so thy Wrath*. According to our Dread of that Wrath of God must be the Loveliness of that Jesus who delivers us from

^a 1 Thef. i. 10.

it. *Much more* (says the Apostle) *being now justified by his Blood, we shall be saved from Wrath to come*^a.

3. This Salvation is not merely negative, from Sin and the Wrath of God, but of a positive Nature, he saves *unto Heaven, unto Happiness*.

To God my chief Good, my last End ; my only Portion ; my Sovereign Lord. To *Heaven*, my better Paradise than that from which Sin banished my first Father and all his Family. To *Heaven*, the Palace of the eternal King ; of which Sin had made me incapable. To say all that I can say in the least Compass that I can, it includes the Enjoyment of God and all his Perfections ; the *Holy Spirit* with all his Graces, *Jesus Christ* in all his Offices, and with all his Benefits ; the *Gospel* with all its Promises ; the *Covenant* of Grace with all its Privileges ; *Heaven* with all its Glories ; and an Eternity of all. This is compleat, and great ; a compleat Salvation, *he is able to save to the utmost* ; and a great Salvation, *how shall we escape if we neglect so great Salvation*. It must needs be, that my Happiness consists in Likeness to God, and Enjoyment of him. Without Likeness there could be no Enjoyment. Where there is no Similitude of Temper

^a Rom. v. 9.

and Disposition, there can be no more Pleasure, than there can be, where there is no Agreement between the Object and the Faculty. This Evidence arises from the Nature of the Thing; but there is another Proof from two such Testimonies as cannot be gainsaid. The one Witness is the *Holy Ghost, Beloved, now are we the Sons of God, and it does not* (yet fully) *appear what we shall be, but this we know that when he shall appear, we shall be like him, for we shall see him as he is* ^a. (i. e.) we don't know at present the particular Circumstances of our Felicity; but this we know in the general, that it is to consist in a Likeness to God. The other Testimony is that of the *Devil himself*, when he tempted our first Parents, with that, *Ye shall be like Gods*, which he would never have made use of, if it had not been a receiv'd Notion with them, and a Thing allow'd by him, that to be *like God*, was the most tempting Thing in the World. It's that which fits for, and assures us of the Enjoyment of God. *As for me, I shall behold thy Face in Righteousness, I shall be satisfy'd when I awake in thy Likeness* ^b. Likeness and Enjoyment make up the *Psalmist's* Satisfaction. Likeness is a great Part of our Happiness in

^a 1 Joh. iii. 2.

^b Psal. xvii. 15.

it self, our subjective Happiness; and a Disposition or Qualification, *to behold his Face*, (i. e.) enjoy him according to our Measures of receiving, and his Manner of communicating himself to us.

§ 2. The *Way and Manner* by which Jesus saves his People from their Sins.

In the general thus. He saves us from the Guilt of Sin, by *justifying us freely by his Grace, through the Redemption that is in Christ Jesus*. From the Power and Dominion of Sin, by *teaching us to deny all Ungodliness and wordly Lusts, and to live soberly, righteously and godly, in this evil World*. From the Filth and Stain of Sin, by *the washing of Regeneration, and the renewal of the Holy Ghost; and sanctifying us throughout in Body, Soul and Spirit*. From the tormenting Sense of Sin, by *sprinkling our Consciences from dead Works*. Evidencing our Interest in his atoning Sacrifice. From the Consequences of Sin, by *suffering for us, the Just for the Unjust, that he might bring us to God, and deliver us from Wrath to come; and at length from the very Being of Sin, by presenting us perfect and without Blame before him in Love, and without Spot or Wrinkle, or any such Thing*.

From all these Evils, and unto the Enjoyment of an Happiness that begins here in
this

this Life, in a justified State, an holy Nature; Communion with God, Peace of Conscience, and Joy in the Holy Ghost: and is compleated gradually hereafter. First, the departed Soul enters the Happiness of the separate State; then Soul and Body united, fitted more for one another, and both for God, do for ever take Possession of that Kingdom *prepared for them from the Foundation of the World.*

But to be a little more particular.

1. He has *meritoriously* procur'd and obtain'd for us this Salvation. It cost him dear to put on this Name, and be called *Jesus*. It cost him his Life and Blood. He had before many great and glorious Names. The Name *Jehovah* was in Him. The *wonderful Counsellor, the everlasting Father, the Prince of Peace, the mighty God, the Wisdom that dwelt with Prudence, the Word that was with God, and was God.* He had the Worship of Angels, and *Glory with the Father before the World began.* But if he will wear the Name Jesus among the rest, he must pay for it; and he did so. The Price of his most precious Blood as of a *Lamb without Spot*, and so he became our Saviour; at the same Price by which he bought our Souls, and Heaven for them, he bought this Name for himself. *God sent his Son into the World, that the World*
through

through him might be saved^a. If while we were Enemies, we were reconciled by his Death, how much more being now reconciled, we shall be saved by his Life^b.

2. He doctrinally shews his People the Way of this Salvation, as the great Prophet of the Church, revealing to us, by his Word and Spirit, the Will and Way of God for our Salvation.

This he did in his own Person, when he went about teaching and preaching the Kingdom of God. After that, by the Apostles, he sent forth, teaching to observe whatsoever he had commanded. Who were the Servants of the most high God, who shew unto us the Way of Salvation^c. And afterward by his Ministers, who preach the same Faith in Christ, Repentance toward God, and Holiness of Heart and Life, without which no Man shall see the Lord.

Jesus hath the Words of eternal Life. No Man hath seen God at any Time, the only begotten Son, who is in the Bosom of the Father he hath declared him^d. He who was one with him, entirely beloved by him, entirely acquainted with all his Councils, and Will, and therefore qualified beyond all to reveal so much of the Nature, Mind and Will of God, as was necessary to our Sal-

^a Joh. iii. 17. ^b Rom. v. 10. ^c Acts xvi. 17. ^d Joh. i. 18.

vation. *He hath declared him*, so as he was never before declared. He hath declared the Nature of the Happiness, the Way to it, and so brought *Life and Immortality to Light by the Gospel.*

3. He does *efficaciously* begin, and carry on, and perfect the Work of this Salvation in our Souls.

When he makes his Word the *Power of God to Salvation.* When the *Arm of the Lord is made bare, the Report of the Lord is believed.* When Light and Knowledge break in upon the Mind, and Conviction bears in upon the Conscience and Judgment; Conviction of the Evil of Sin, and the Terrors of the Lord; of the Necessity of Christ; of the Excellency of Holiness: when Faith which is the *Gift of God, and comes by hearing*, opens its Eye upon invisible Things, and lets fall from it at the same Time a Tear of godly Sorrow, which leadeth to Repentance; mourning over, and turning from Sin, to Newness of Life: Then it is, those Words are fulfilled, *Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Life. The Night of Darkness and Sin is over, and we become the Children of that Day; which from the first Dawn of it shines more and more until the perfect, the eternal Day.*

4. Jesus actually *confers* Salvation upon his People, and renders it compleat.

It is from his Hand they must receive their Crown, because by his Blood 'twas bought. *Be thou faithful unto the Death, I will give thee a Crown of Life.* As Joshua, his Name-sake, and Type, actually led his People into *Canaan*, and gave them every one their Inheritance by Lot; so will the Lord Jesus give to every one according to his Lot. As thou hast given him *Power over all Flesh, that he should give eternal Life to as many as thou hast given him* ^a.

III. Some practical Use of all this.

It is said in the Song of Solomon, *Thy Name is as Ointment poured forth, therefore do the Virgins love thee* ^b. Precious Ointment was in Use among the Eastern People, for Medicinal Purposes, as well as to give a Beauty and Lustre to the Countenance. Their Riches did also consist in sweet Oyls and costly Perfumes; and when they were pour'd out, either for Use or Payment, they diffused a lovely Fragrancy all around. This is the great Name; of which the Comparison is made; and how well the Name *JESUS* answers, to all that is healing, enriching, beautifying or restoring, we have already

^a Joh. xvii. 2.

^b Cant. i. 3.

seen in Part ; and shall see a little further in the *Use* that is to be made of it, by Way of *Inference* and *Exhortation* ; and first by Way of *Inference*.

1. How much was his *Heart set upon our Salvation*. And how great an Account he made of it, since he puts it into his Name ?

It must be something a Person values himself upon, and glories in, that is work'd up into his Name. Sometimes the noble Actions of Ancestors ; sometimes the eminent Qualities that distinguish their own Character ; these are blazon'd in Coats of Arms, drawn in Paintings, artfully woven into Hangings, or added to the *Name*, and made a Part of the royal Stile and State of the Person, *in perpetuam rei memoriam*. *Salvation* is woven into the Name and Stile of our Sovereign Lord JESUS ; to shew what it is his Heart was set upon ; what he aims at, and glories in. With this Name he came into the World. With this he went through it. With this he went out of it ; and with this he lives above, and bears it about him always ; not so much a *Memento* to himself, as a Pledge to us, of the Business he came down, and went up for, *viz.* to save his People from their Sins.

2. We observe the *different Genius and Design* of his Name, and of some other *great Names* in the World.

When a great Prince is born into this World, he usually takes his Name from some Province or Principality. After that, they either take to themselves, or Flattery ascribes to them, the additional Titles of *Excellence, Highness, or the Great*, as *Alexander the Great, Pompey the Great*: but when the God, that made all Worlds, put on the Nature of Man, and the Name *J E S U S*, he had not one Foot of Land to take a Denomination from, as he was the Man *Jesus*: for though the *Earth was the Lord's, and the Fulness thereof, yet the Son of Man had not where to lay his Head.*

Some have taken their Names from the Devastation and Ruin they have carried with them where-ever they went. From the Desolation of Provinces; the overturning of Kingdoms and Empires. *Scipio* takes the Name, *Africanus*, from the Havock he made in *Africa*. And another *Scipio* is call'd *Asiaticus*, from the like Doings in *Asia*. *Germanicus* another, from his Exploits in *Germany*. These Men carried the Blood and Ruin of Thousands in their formidable Names. But when the Lord *Jesus* comes into the World (no mean Person neither, for the Angel said of him, *He shall be great,*
and

and shall be called the Son of the Highest, and the Lord shall give unto him the Throne of his Father David). What's the Name this great Person fits on to himself? Whence does he take his Name? Does he borrow it from the Destruction of the Fallen Angels? Or from the final Victory he will obtain over all his Enemies, that *would not that he should reign over them?* No, but from something that lay nearer his Heart than all this, *The Salvation of his People from their Sins.*

What *Themistius* said once to *Valens*, the Emperor, in Order to inspire him with Compassion towards a City, that had so highly incur'd his Displeasure, that he was resolv'd it should be destroy'd: *How much more excellent, great Prince, is it, that you should derive your Name from a People that you have spared, than from a People that you have destroy'd?* Is here infinitely out-done: For "Blessed *JESUS*, how much more
" excellent is thy Name, which thou hast
" deriv'd from a People thou hast sav'd, rather
" than from a People thou couldst so easily
" destroy? A Name like thy self, all Sweet-
" ness, Goodness and Love; it carries no
" Blood in it but thine own, shed in Or-
" der to accomplish the Salvation it imports".

3. *The Good or Evil that is merely temporal, is of a Consideration infinitely below*

that which is eternal. When we consider that it is *Salvation from our Sins* that he has put into his Name; when we consider that his Doctrine and Example, his Labours and Sufferings, do all conspire towards this, as their main End; the planting the Divine Nature in the World, and rooting out Sin; the Inference is plain, that planting the World with Holiness, and saving from Sin, was an Undertaking most worthy of his Incarnation. “The *Jews* vainly expected that he should have built them up into a most glorious Empire, and secur’d to them the Enjoyments, Honours and Pleasures of this Life. But since the great and humble *Jesus* despis’d *that*, as a trifling Design in Comparison of *this*, it manifestly appears, that saving from Sin, and planting Holiness in the World, is above all the Romantic Gallantry of ambitious Spirits. To be good, is more than to be great. To despise the World, is more than to conquer it with Arms. To subdue the Flesh, is more than to caress it with all the Flattery of Luxury and Greatness. To know God, and obey his Will, is greater Honour, than to command the Titles and Fortunes of Mankind ^a.”

^a Dr. Lucas.

4. We ought to observe, how he acted up to the full Meaning of his Name, to quicken us to act up to our Expectation from it. Salvation is in his Name. Temporal Salvation comes out of it sometimes; as often as it is necessary to the spiritual and eternal.

Whenever he said, *arise and walk*, and healed the Body; whenever he said, *thy Sins are forgiven*, and healed the Soul, and when he said, *deliver him from going down to the Pit, I have found a Ransom*, he is acting up to the Name JESUS, and expounding upon his own Name.

Lord, remember me, says the Penitent Thief, *when thou comest into thy Kingdom*. One of the ancient Writers addresses that Petitioner after this Manner, "Whence didst thou know that That same Person, that died in thy Company, and pass'd for a Malefactor like thy self; how didst thou know that he was thy Lord and Saviour?" And he makes him answer thus; "Oh, says he, *I could discern it by the very Testimony of his Enemies. Those Words, which they flung upon him in Reproach, He saved others; himself he cannot save, this looks so like a Saviour; to save others by giving up himself!* That he saved not himself, was not for Want of Power; for then he could not have

“ have saved others ; but for this Cause he
 “ would not save himself, that he might
 “ save others ^a.”

So when *Pilate* gave this Testimony to our Lord, *I find no Cause of Death in this Man* ; *St. Ambrose* has this Remark upon it : “ *Alas ! (says he) there was indeed no Cause of Death in the Man ; for he was innocent : But there was Cause of Death in his Name ; which, he must die, in order to make good*”. His Name *JESUS* upon the Cross, was a Certificate of the Cause, End and Design of his Death.

The Inscription over a Malefactor usually signifies what he has done ; *that* over our Saviour signified what he *must* do ; viz. *save his People from their Sins* ; as a Sacrifice, “ *Therefore you are mistaken, Oh ye Jews, (continues he) when you said, Let him come down from the Cross and we will believe. Had he come down, he would have left his Name JESUS behind him, and we should have had Reason to have inverted the Argument, and to have said, He hath saved himself, and therefore he cannot save us, and we will not believe in him. You should rather have said, If he be the King*

^a Bernard. de Epiph. Serm. 2d.

" of *Israel*, let him die for *Israel*. If he
 " be the Son of God, let him die for the
 " People of God. If he be indeed the JE-
 " SUS, let him not desert his Name.
 " *Ideo nomen non deseruisti tuum*".

He would not abandon his Character.
 No, that Inscription was written in *Latin*,
Greek and *Hebrew*; three Languages, that
 would then have gone over all the World;
 as if design'd to express that he died to save
 out of *all Kindreds, Tongues and People*. In
 a Word, had he come down from the Cross
 and *saved himself*, he might have been our
 Lord, or any other Name, becoming so great
 a Person, but J E S U S, in the Sense of the
 Text, he could not be.

In the next Place, these Considerations on
 the Name Jesus will give a proper Occasion
 for some Exhortations. As,

1. Let us *act up to our Expectations from
 this Name*.

You all know what you expect from
 J E S U S -----*Salvation from your Sins*---
 Then let us act like those who expect to be
 saved *from* their Sins, and not as if we
 hoped to be saved *in* them. Don't let us
 expect *that* from the Name, which Christ
 never put into it, nor design'd should ever
 come out of it. *Jesus* is a sweet Name
 (says one) but Men don't love it should be
 LORD

LORD JESUS. *Grace be with all them that love our LORD JESUS CHRIST, in Sincerity^a. Amen.* They will not have him as God offers him, to be a *Prince and a Saviour*. They divide what God has join'd, the *King* and the *Priest*. They divide here too: They would be content to have *some* of their Sins destroy'd; but they cannot leave the Lap of *Dalilah*, nor divorce the beloved *Herodias*. They cannot be cruel to a *Right-Eye*, nor to a *Right-Hand*. If the Lord will but pardon them in this Thing, he shall be their **JESUS** too, for all the rest. But what if Jesus and you part upon this? Will you give up your Interest in this dear Name, for any one Lust in the World? No, fall out with it, mourn over it, turn from it, withdraw from every Occasion of it. Do they, who expect or desire to be saved from the Plague, do they frequent the Pest-house? Do they, who desire to be saved from falling, dance and play carelessly upon the Edge of the Precipice? Do they, who expect or desire to be saved from Sin, *lead themselves into Temptation*.

2. *Look to your Interest in this dear Name, and in all the Import of it,*

And let me enquire of my self;

^a Eph. vi. 24.

Do I love him above all Things, so as that for his Sake, and in Comparison of Him, all Things else are counted as *Dross and Dung*? Happy they, who to such a Question can answer with the Apostle Paul, yea, doubtless, and I count all Things but Loss, for the Excellency of the Knowledge of Christ JESUS my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung that I may win Christ^a.

Do you think, that he by himself, alone, can make you happy without the Things of this World? If God should strip you of every Thing else, *though the Fig-Tree should not blossom, neither Fruit should be in the Vines. Though the Labour of the Olive should fail, and the Fields should yield no Meat. Though the Flock should be cut off from the Fold, and there should be no Herd in the Stalls, yet will you rejoyce in the Lord, and joy in the God of your Salvation?* Though there should be a total Failure of all Creature Comforts, yet could I rejoyce in JESUS, who will never fail me, never leave me, nor forsake me? The Lord God is my Strength, and he will make my Feet like Hinds Feet, and will make me walk upon mine high Places.

v. 19. to the chief Singer on my stringed Instrument, Q. D. as a Testimony of Joy in God, even though I should be so reduced, I appoint the chief Master of Musick, to set this Prayer to a Tune fit for my stringed Instruments^a. *The Lord is my Portion saith my Soul, therefore will I trust in him.* And because he is so, I will account the *Lines to have fallen to me in pleasant Places, and that I have a goodly Heritage.*

But says the carnal Mind, will an Interest in this Jesus quench my Thirst, when I'm dry? Will it cloath my naked Children, or go to Market for them, and fetch Home Provision? I answer, Is it more likely that all this should be done without an Interest in him? By throwing off Regard to him, who has all Hearts and Ways of Men, in his Hand; and thereby forfeiting his Regards to thee? I answer again, that it may be, an Interest in this Jesus may do all this for thee; because it does interest thee in those Promises which are said to belong to Godliness, *and Godliness hath the Promise of this Life as well as that which is to come.* But I answer further, That whether it do all this or not, it will do something better and greater; as much better and greater as Heaven is, in Comparison of Earth; the Soul, than the

^a Hab. iii. 17.

Body; and Eternity than Time: If God will either provide for us in this World, or take us out of it to Heaven, we have no Harm done us.

But further still, nothing can suffice without this. Give the Soul Riches, Pleasures, Honours, they will not satisfy. It languishes after *JESUS*. You must give him Jesus or else he dies. Riches, without him, are a Snare; the *Prosperity of the Fool that destroys*. Beauty, without this, is an alluring Varnish thrown over Poyson and Death. Honours are but an Elevation to a greater Height, in order to the deeper Fall. To return to the Question. Is our Heart with him? How can we say we love him, if *our Heart be not with him*? Do we love to think of him? Are we uneasy without him? When he is withdrawn, are we unquiet and restless, till he return to us again? Are we afraid to offend him, and sorry when we have done so? Do we mourn after the Lord, if he hides his Face? and are restless till we have found him, *whom our Souls love*? Do we long to see him, meet him, and be with him?

This Enquiry will concern two Sorts of Persons,

1. First, those who *have not as yet an Interest in this Name*, and the blessed Meaning of it. Let me represent a few Things

to you, to co-operate with the Design of JESUS in taking that Name upon him. As thus,

It's *better to know* that you have not an Interest in him, whilst it may be had, than to go on in the Ignorance of your Condition; it's better to find out our Wants while they may be supply'd, than to let the Matter run on till it is too late. You may have an Interest in the saving Import of this Name, as freely as others. *He shall save his People-----*. You may be his People, as well as any that are called so. They, who are now his People, were once, *Lo ammi*, were not his People. You, who are not now, may be so. You are undone, if you are not. For there is *no other Name given under Heaven, whereby you can be saved*. Nor any other Way of your being saved by that Name, but by becoming his People; for that Name carries in it, *Salvation to his People*. *He shall save his People from their Sins*. And besides, all the other Names, he wears, will signify nothing to you, without this; nothing that you can take any Comfort in. They will all be against you, and this Name too will be against you, if it be not for you, *if you neglect so great Salvation*.

2. To those who find they *have an Interest in this blessed Name*, I have a few Things to say, and so close,

In

In the first Place, make *use of this Name with God*. You have frequent Business at the Court above, unless, you are prayerless Persons. You have Suits there depending, about *Mercy and Grace*. Whose Name or Interest can you use but this of J E S U S ? It is with a Mixture of Pity and Indignation that we hear the poor deluded *Papist* crying out, *Oh! holy Mary, Mother of God, pray for us. Oh, Sancte Paule, &c. Ora pro nobis &c. Saint Paul, Saint Peter, &c.* and to all the rest of the Saints, upon their List, *pray for us*. As if the Names of *Mary, St. Peter, and St. Paul*, or a thousand other Names, had any Thing in them like the Name J E S U S. May not our Lord Jesus expostulate with these People, and say, “ What did I come down, and
 “ put on this Name for? Did I put Salva-
 “ tion into my Name, to have others sought
 “ unto for the Salvation it contains? Have I
 “ not told you, there is *one Mediator between*
 “ *God and Man, the Man Christ J E S U S?*
 “ Have I not told you, that this is a Name
 “ *above every Name, and that in this Name of*
 “ *JESUS every Knee shall bow?* Have I not
 “ told you, that *whatsoever you do, you must*
 “ *do all in the Name of the Lord JESUS?*
 “ Is this Office conferred on the King’s Son,
 “ and do you go to the King’s Servants?
 “ Have

“ Have I not told you, that *whatever you*
 “ *ask in my Name, you shall receive?*
 “ And by referring all along to my own
 “ Name, do I not plainly disallow the Use
 “ of any other Names^a?”

“ Again,

^a After the mention of such plain Scriptures as these, with what Indignation must a Christian read the Story of *Tracy* and *Brown*, who by the *Convocation* in 1531. were prosecuted even after Death, for taking no Notice of other *Mediators*, besides *Jesus Christ*, the *only Mediator between God and Man*. Take the Story in the Words of *Bishop Burnet's Hist. Ref. V. 3. p. 76.*

“ The first Motion, made by the Lower-House, was
 “ concerning *Tracy's* Testament; who had left his Soul
 “ to God through *Jesus Christ*, to whose Intercession
 “ alone he trusted, without the Help of any other Saint
 “ therefore he left no part of his Goods to any
 “ that should pray for his Soul. This touching the
 “ Clergy very sensibly, they begun with it, and a Com-
 “ mission was given for raising his Body”.

“ In the following Session, the Prolocutor complain'd
 “ of another Testament made by one *Brown* of *Bri-*
 “ *stol*, in the same Strain. So to prevent the Spreading
 “ of such an Example, it was order'd that *Tracy's* Body
 “ should be dug up and burnt”.

This was done, to be sure, in the Name of *Jesus*, as there are many Things done in his Name, directly against his Will and his Commands. Mankind was very excusable in Comparison, for finding out other *Mediators*, before God had declared to the World that he had appointed his *Son* to be our only *Advocate* and *Intercessor*; but for those who own his Mediatorship, to make choice of others besides him, is to call in Question the Wisdom of the Father, or the Sufficiency, Interest, or Kindness of the Son. For if God hath appointed him for this End, and he be able to go through his Work, and willing to help all that address themselves to him; what need
 to

Again, use this Name with *JESUS* himself. Go to him and say, "Oh! JESUS, I am a poor Sinner. I am come where thou hast bid me come, and where thy Name invites me to come. I bring along with me thy dear Name, JESUS. A Name thou hast given out on purpose to encourage our Pleas upon it, like so many Bills of Credit to be drawn upon the *Riches of Grace*, contain'd in that Name. Does it not import Salvation from my Sins also? Thou that wouldst not leave thy Name upon a Cross, wilt thou slight it upon a Throne? A Throne of Grace, when it is duly pleaded before thee? No, it shall never be said that any Petition was in a due Manner presented in that Name, that thou didst not answer. For thy Name's Sake therefore, for the Credit of thy Name JESUS, save me from my Sins".

Further, *Use this Name, JESUS, with others.* Let me use this Name with you, as the Apostle did to the *Thessalonians*, *we beseech you Brethren, and exhort you*

to call in other Assistants? Yea, what a Dishonour is it for him to stand by, and Application be made to them to do that Office, which he was appointed alone to discharge.

Bp. Stillingfleet, of the Nature of Superstition.

by

by the Lord J E S U S, that as you have received of us, how you ought to walk, so you would abound more and more^a.

Once more, use it with your selves. Try what it will do against Sin and Satan. It will not indeed work like a *Charm*, but it is certain there are Charms in it, that a good Soul cannot easily resist. While I say with my self, upon Occasion of Sin or Temptation; "Is this, oh my Soul, is this worthy of that dear Name I shelter my self under?" "Is this suitable to the Interest I claim in it, and the Expectation I have from it?"

The Name J E S U S^b has done Wonders in Time past. In the Apostles Days many Signs and Wonders were done by the Name of thy holy Child J E S U S. And after their Days for some Time in the Primitive Church; We call Jesus our Helper and Redeemer, (says Justin Martyr,) the Virtue of whose Name the Devils tremble at and fear; and even at this Day, being abjured by the Name J E S U S Christ, who was crucified under Pontius Pilate, the Governour of Judea, they obey us: that thence also it may appear unto all, that the Father hath given him so great Power, that even the Devils are subject to his

^a Thess. iv. 1.

^b Acts iv. 30.

Name, and to the Oeconomy of his Passion----but if you should abjure them by the Names of any of the Kings and Prophets, or Patriarchs, that have been among you, not one of them would yield Obedience^a.

Depend firmly upon this Name, and believe in it. This is his Commandment, That we believe on the Name of his Son Jesus Christ, and that we love one another as he hath commanded us^b. Believe that he is, and will be, and will do, all that which his Name imports.

Love and reverence this Name, while others abuse it, some in swearing by it, some in presuming upon it, and others in a superstitious Use of it^c. There are that bow to it in the Church, and swear by it in the Street, and trample it under Foot in their Lives. There can be neither Love nor Reverence to this Name, while those Sins are retain'd and lov'd at the same Time, the

^a Dialog. cum Triphon. in Hammer's View of Antiquity.

^b Joh. iii. 23.

^c Papists ascribe an Efficacy to the Name *Jesus*, for driving away the Devil, Diseases and Enemies, from Man and Beasts. It is used much to the same superstitious or prophane Purpose, by those who, when any Accident happens, suddenly cry out, *oh; Jesus!* some write it on Paper and Parchment, and hang it about their Necks, or fix it up at their Doors, and with the Names of *Mary* and *St. Anne* added, think it a wonderful Protection against the Plague.

Salvation from which, is the very Meaning of it. It's a Banter upon the Name *JESUS*, to sham off this *Reason* of the Name, while the Head bows to the *Sound* of it. *To bow in the Name of Jesus*, is to submit to his Authority, in his Name to bring all our Petitions, and depend upon his Recommendation of us to the divine Acceptance. Without this, our outward Reverence is but repeating the mockery of *hail King of the Jews*, and smiting him; or *hail Master*, and betraying him with *Judas*. The *Knees* that are to bow, are in *Heaven*, as well as *the Earth*. Spirits above, or below, have no Knees, but are in Subjection to the Majesty and Power, Glory and Authority of *Jesus*.

It is observ'd of Mr. *Herbert*, the divine Poet, that whenever he mention'd the Name *JESUS*, with any Solemnity, it was always with the Addition of *JESUS my Master*. St. *Austin* in his Confessions tells us, That he used to read *Cicero*, and was very much delighted with that inimitable Master of Eloquence, but at length he did not find so much Pleasure in him, because he could not find the Name *JESUS* there. *For (says he) through thy Goodness, oh Lord, the Name of thy dear Son, my Saviour,*

JESUS, was so ingraven upon my Heart, that nothing could recommend it self to me upon any other Score, at least not so much, if it wanted that.

St. Ambrose has compos'd an Hymn upon the Name JESUS, wherein the *Sentiments* are as much beyond the *Diction* and *Stile*, as he was a better *Christian*, than he was a *Poet* : Some of it is to this Purpose.

“ Thy Name is Music to the Ear, Sweet-
 “ ness to the Mouth, and a Cordial to the
 “ Heart. A thousand Desires go up to-
 “ wards thee. But why do I say a thousand,
 “ when thou art infinitely desirable? *Alto-*
 “ *gether lovely*? Oh! when wilt thou come,
 “ and by thy Coming make me glad, with
 “ a Gladness and Joy, not arising from the
 “ slight Refreshments of Life, but from the
 “ compleat Satisfaction of my whole Soul?
 “ In the mean Time, I languish after thee;
 “ my Soul is inflamed with unextinguish-
 “ able Affection, to love and obey thee with
 “ *all my Heart and Spirit*. JESUS,
 “ thou Refuge of the penitent Mourner,
 “ Saviour of the World; Reward of the
 “ Conqueror, the Joy and Beauty of the
 “ heavenly World; hear the Prayer of him,
 “ who desires nothing in Comparison of
 “ thee”.

Take the Comfort from this Name, which it affords, against the Fears that may arise from the Power of our Enemies, or our own Weakness.

I disquieted my self in vain, when I sat down and said, "What will become of me at last? Corruption within, Temptations without! an insnaring World! a subtle Devil! a powerful Adversary, by his great Cunning and vast Experience in the Arts of Destruction! all this is true, but *Why art thou cast down oh my Soul?* I will set J E S U S against them all; the Salvation wrap'd up in that Name is superior to all Hazard or Difficulty arising from these".

3. Consider, that the *Time is coming*, when this Name J E S U S will be the most lovely Sound, and *He* that wears it, appear to be the most lovely Person in the World.

At *Death*, oh then for an Interest in this J E S U S, and all the saving Import of his Name! at *Judgment*, when he shall come *in the Glory of his Father, and in the Glory of his holy Angels, and in his own Glory*. When he shall take his Place upon the Throne, as Judge of the World, and as the *Saviour of them that believe in J E S U S*. Let them that are able,
figure

figure to themselves, with what a Spirit and Joy they will look up to him, who have an Interest in him, and *lift up their Heads, because their Redemption, and Redeemer are come.* As for others, I am persuaded, they would never have been represented crying to the Rocks and to the Mountains to fall on them, and hide them from his Face, if it were to any Purpose to cry to JESUS himself at that Day. "No, says "JESUS, I wore this Name long enough to let you know, that I was willing of your Salvation as well as that of others, *but you would none of me.* You have no more to do with that Name. "I am Judge of all the World, and will give to every Man according to his Works; but I am JESUS only to those who believed in me, and belong to me. "Your Sins have ruin'd you, which you would not be saved from; and when you despised the Reason of this Name, you threw away the Benefit of it too.---- "Depart from me, JESUS knows you not".-----To have Damnation pronounced by one whose Name carries Salvation it! ----- But then to those on the Right-hand----- "Come ye Blessed of my Father; come and enjoy the full Contents of his Name JESUS in a complement

"pleat Salvation.----- You see the Misery
 "I have saved you from ; from weeping,
 "wailing, and gnashing of Teeth; from
 "eternal Confusion, Despair and Anguish;
 "immortal Flames, and the *Worm that*
 "never dies. Come and take Possession
 "of what I have saved you to : *The King-*
 "dom prepared for you from the Founda-
 "tion of the World". And then placing
 himself at the Head of all his Church, he
 leads up the beautiful, the glorious Triumph;
 and after they have been presented to the
 Father, a *glorious Church without Spot*,
 welcomed by Angels, and have taken their
 allotted Places and Stations, all they shall
 hear, see and enjoy, for ever, will be the
 eternal Unfolding of the Name JESUS.

"Holy and reverend is his Name ;
 "How glorious, and how sweet !
 "All Greatness, and all Goodness too
 "In th' Name of JESUS meet.

"A Name vile Men shall one Day dread,
 "As now the Devils fear ;
 "A Name the Heavenly Hosts adore,
 "To pardon'd Sinners dear :

Most

*Most dear to them by strongest Ties
Of his redeeming Love,
Which by a thousand Torments try'd
Did ever constant prove.*

*All that's within me Bless and Praise
My SAVIOUR and my King;
When he's the Subject of the Song,
Who can forbear to Sing?*

J. STENNET.



FINIS.

on the Name Jesus. 47

More dear to them by strongest ties
Of his redeeming love,
Which by a thousand tortures tried
Did ever constant prove.

All that's within me I'll and praise
My SAVIOUR and my King;
When he's the subject of the song,
Who can forbear to sing?

J. STANNETT.

4. OC 58



F I M I S.

With the preceding
THE
TEMPER
OF
JESUS

Towards His
ENEMIES,

And his GRACE to the Chief of

SINNERS

In his Commanding the GOSPEL
to begin at *Jerusalem.*

By B. GROSVENOR.

LONDON:

Printed for S. CHANDLER, at the *Cross-Keys* in the
Poultry, 1724.

THE
TEMPER
OF

JESUS
Towards His
ENEMIES



By his Corresponding Author
to begin at Jerusalem
BY H. GROSVENOR
LONDON
Printed for S. C. and J. W. at the
British Museum



The Temper of JESUS, &c.

~~~~~

LUKE XXIV. 47.

*And that Repentance and Remission of Sins  
should be Preached in his Name among  
all Nations:*

BEGINNING AT JERUSALEM.



OUR Lord Jesus being risen from the Dead, the Method He uses to demonstrate to His Disciples the Certainty of so great a Miracle, is very compleat. He begins with their Senses, showing himself to them, and offering to be Touch'd and Handled, v. 39. *For a Spirit has not Flesh and Bones, as you see me have.* He next addresses to their Faith, by Arguments from

A 2

Scripture,

#### 4      *The Temper of J<sup>ESUS</sup>,*

Scripture, proving, that *those things must needs be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning him, v. 44.* And lastly, compleats the Conviction, and furnishes Them to make the best use of it, by *opening their Understanding, v. 45. Then opened he their Understanding, that they might understand the Scripture, that thus it behoved Christ to suffer, and to rise from the Dead the third Day, and that Repentance and Remission of Sins should be preach'd in his Name, beginning at Jerusalem.*

From which Words we may observe,

I. *That Repentance and Remission of Sins are both the Fruits of Christ's Death and Resurrection*; since it behoved Christ thus to suffer and rise, that they might be preached. Had He not Dy'd and Rose again, there would have been no Forgiveness. There might indeed have been a kind of Repentance, such as in Hell, or such as that of *Judas*, which sent him thither; a Repentance unto Death and Despair: but Repentance unto Life, and Remission of Sin, are the Blessed Fruits that grow out of the accursed Tree, and do rise with our Lord Jesus out of the same Grave. *'Tis Christ that died, yea, rather that is risen again, that*  
*is*

## *Grace to the Chief of Sinners. 5*

is the Ground of that following Challenge,  
*Who shall lay any thing to the Charge of  
God's Elect ?*

II. Obf. *Repentance and Remission of  
Sins go together, both in the Commis-  
sion, and in the Nature of the thing.*

To preach *Repentance* is as truly the De-  
sign and Business of the Gospel-Commission,  
as to preach *Remission of Sins*. Consequent-  
ly, if I preach the Nature of Repentance,  
the Motives to it, the Necessity of it, 'tis  
all Gospel ; 'tis what the Law of Innocence  
knew nothing of, made no Allowance for ;  
but this makes one half of the Gospel-Com-  
mission.

Repentance, is a revolted Sinner's Return-  
ing back from Sin and Satan, from the  
World and Self, to God, his Original Hap-  
piness ; as to his Sovereign Lord, to be obey-  
ed ; and his best Portion, to be enjoyed ;  
depending for Acceptance on the Recom-  
mendation of the Mediator. For this End  
Christ came into the World, with this he  
began his Ministry, *Repent, for the King-  
dom of Heaven is at Hand*. With this  
Message were the Apostles and Ministers sent  
*into all Nations*, and it would be very  
strange indeed, if Christ, His Apostles, His  
first Ministers, and His own Commission too,  
should

## 6 *The Temper of Jesus,*

should be all of them only in a Legal Design, and govern'd by a Legal Spirit.

III. Obf. *The Gospel-Commission and Offer is without Exception of Nation or Persons*; that Repentance and Remission of Sins may be preach'd unto ALL NATIONS.

Impenitence and Unbelief make the only Exceptions. *They* do indeed effectually keep our Names out of the Book of Life, the List and Characters of those whom the Gospel appoints to Salvation. It's no Imputation upon God that *the Light of the Knowledge of the Glory of God in Jesus Christ*, is not as universal as the Light of the Sun; and that the Book of Scripture is not read, where-ever the Book of Nature lies open. *Their Line is gone throughout all the World*; and where-ever one Line of Nature's Law is writ, it might have been interlined with Gospel-Discoveries, if it had not been their own Fault, for the Commission was as wide as possible, but they would not suffer it to run. And though it was commissioned into *all Nations*, those very Nations absolutely refused it, and cannot justly tax Providence for the want of that which they would never receive.

IV. Obf.



## *Grace to the Chief of Sinners, 7*

IV. Obf. *These great Blessings of Repentance and Remission of Sins are commanded to be offered in the first place, to some of the vilest of Sinners, beginning at Jerusalem.*

It's very affecting, that the *first* Offers of Grace should be made to those, who of all People in the World had done it the most Despite ! That the Heavenly Gift should be tendred to those *First*, who least Deserved it ! not that any can Deserve it at all, for then it were not Grace ; but *they* of all People had most Deserved the contrary ! That *they* who had abused Christ to a Degree beyond the most pitiful Description, should yet lie uppermost in His Care, and stand foremost in His Pity, and find so much Mercy from one, to whom they shew'd none at all !

One would rather have expected the Apostles should have receiv'd another kind of Charge ; and that Christ should have said, ' *Let Repentance and Remission of Sins be preach'd*, but carry it not to *Jerusalem*, ' that wicked City, that has been the Slaughter-house of my Prophets, whom I have ' often sent. After them I sent *John the Baptist*, a burning and a shining Light, ' him they killed in Prison. Last of all, I ' My

## 8      *The Temper of JESUS.*

‘ My self, the Son, *came also*; and Me,  
 ‘ with wicked Hands, *they have crucified*  
 ‘ *and slain*. They may do the same by  
 ‘ You; *the Disciple is not like to be better*  
 ‘ (treated) *than his Lord*: Let not the  
 ‘ Gospel enter those Gates, through which  
 ‘ they led Me, its Author, to Crucifixion’.

‘ I have been preaching there my self this  
 ‘ three Years, I have mingled my Tears with  
 ‘ my Sermons, I have supported my Preten-  
 ‘ sions and Character from the Scriptures of  
 ‘ *Moses* and the Prophets, I have confirmed  
 ‘ them by Divine Miracles, and sealed all  
 ‘ with my Blood, *yet they would not give*  
 ‘ *Ear! Oh Jerusalem! Jerusalem!* all  
 ‘ that I have left for thee now is, what I  
 ‘ have before dropt over thee, *viz.* a com-  
 ‘ passionate *Tear* and Wish, *that thou hadst*  
 ‘ *known in this thy Day the things that be-*  
 ‘ *longed to thy Peace!* but now they are  
 ‘ hid from thine Eyes! and so let them re-  
 ‘ main, for I charge you, my Apostles, to  
 ‘ *preach Repentance, and Remission of Sins,*  
 ‘ *to all other Nations,* but come not near  
 ‘ that wicked City’.

But God’s Thoughts are not as ours, nei-  
 ther are his Ways as our Ways; *but as far*  
*as the Heavens are above the Earth, so are*  
*his Thoughts and Ways above ours.* Our  
 way is, to make the chief Offenders Exam-  
 ples of Justice; to avenge our selves upon  
 those

## *Grace to the Chief of Sinners. 9*

those who have done us Personal Injury and Wrong; but Christ chooses out these, to make Examples of Mercy, and commands *the first Offer* of Eternal Life to be made to *them*, and all the World are to wait till *they* have had the first Refusal of the Gospel-Salvation.

As if our Lord had said, ‘ It’s true, my  
‘ Sufferings are an universal Remedy, and  
‘ I have given *my Life a Ransom for many*,  
‘ *that the Gentiles afar off might be brought*  
‘ *nigh, and all the Ends of the Earth might*  
‘ *see the Salvation of God.* And therefore  
‘ go into all Nations, and offer this Salva-  
‘ tion as you go; but, lest the poor House  
‘ of *Israel* should think themselves abandon’d  
‘ to Despair, the Seed of *Abraham*, mine  
‘ ancient Friend; as cruel and unkind as  
‘ they have been, go, make them the *First*  
‘ Offer of Grace, let them have the First  
‘ Refusal of Gospel-Mercy: Let them that  
‘ struck the Rock, drink first of its refresh-  
‘ ing Streams; and they that drew my Blood,  
‘ be welcome to its healing Virtue.

‘ Tell them, that as I was sent to the  
‘ *lost Sheep of the House of Israel*, so, if  
‘ they will be gathered, I will be their Shep-  
‘ pherd still. Though they despised my *Tears*,  
‘ which I shed over them, and imprecated  
‘ my *Blood* to be upon them, tell them,  
‘ ’twas for their Sakes I shed *Both*, that by

## 10      *The Temper of JESUS,*

‘ my Tears, I might soften their Hearts to-  
 ‘ wards God ; and by my Blood I might re-  
 ‘ concile God to them.

‘ Tell them *I live*, and because I am alive  
 ‘ again, my Death shall not be their Dam-  
 ‘ nation ; nor is my Murther an unpardona-  
 ‘ ble Sin, but that the Blood of Jesus cleans-  
 ‘ eth from all Sin, even the Sin by which  
 ‘ that Blood was drawn.

‘ Tell them, you have seen the Prints of  
 ‘ the Nails upon my Hands and Feet, and the  
 ‘ Wounds of the Spear in my Side, and  
 ‘ that those Marks of their Cruelty are so  
 ‘ far from giving me vindictive Thoughts,  
 ‘ if they will but repent, that every Wound  
 ‘ they have given me, speaks in their Be-  
 ‘ half, pleads with the Father for Remission  
 ‘ of their Sins, and enables me to bestow it ;  
 ‘ and by those sufferings which, they may be  
 ‘ ready to think, have exasperated me a-  
 ‘ gainst them, by those very Wounds, court  
 ‘ and perswade them, to receive the Salvation  
 ‘ they have procured. *Say, repent, that your*  
 ‘ *Sins may be blotted out, against the Times*  
 ‘ *of refreshing shall come from the Presence*  
 ‘ *of the Lord, Act. iii. 19.*

‘ Nay, if you meet that poor Wretch  
 ‘ that thrust the Spear into my Side, tell  
 ‘ Him, there is another Way, a better Way,  
 ‘ of coming at my Heart, if He will repent,  
 ‘ *and look upon him whom he has pierced*  
 ‘ *and*



## *Grace to the Chief of Sinners. II*

‘ *and will mourn.* I will cherish him in that  
‘ very Bosom he has wounded; He shall  
‘ find the Blood he shed an ample Attone-  
‘ ment for the Sin of shedding it. And  
‘ tell him from me, He will put me to more  
‘ Pain and Displeasure by refusing this Offer  
‘ of my Blood, than when he first drew it  
‘ forth. In short,

‘ Though they have gainsay’d my Do-  
‘ctrine, blasphem’d my Divinity, and abus’d  
‘ and tormented my Person; taken away  
‘ my Life, and what is next valuable to  
‘ every honest Man, endeavour’d to murder  
‘ my Reputation too, by making me an  
‘ Impostor, and imputing my Miracles to a  
‘ Combination with *Belzebub*: However,  
‘ go to *Jerusalem*, and by *Beginning* there,  
‘ shew them such a Miracle of Goodness  
‘ and Grace, that they themselves must con-  
‘ fess too Good for the Devil to have any  
‘ Hand in, too God-like for him to be as-  
‘ sisting to; that may convince them of  
‘ their Sin, and at the same Time, that  
‘ nothing can be greater than their Sin, ex-  
‘ cept this Mercy and Grace of mine, which,  
‘ *where their Sin has abounded does thus*  
‘ *much more abound,* Beginning at *Jerusa-*  
‘ *lem*’.

I shall further improve this Passage by  
speaking to the following Things,

## 12 *The Temper of JESUS,*

I. For what Reasons, special to that Place and People, must the Gospel first *begin at Jerusalem?*

II. For what Reasons, common to the Case of all Great Sinners, is the Lord Jesus so desirous of their Conversion, and that they should know that He is so?

I. For what Reasons, special to that Place and People, must the Gospel first *begin at Jerusalem?*

§ 1. *Christ was first promised to them, and therefore must first be offered to them. He was the Mercy promised to the Fathers. The Time of his Coming, is call'd the Time of the fulfilling of the Promise, in the Hope of which they waited instantly Day and Night, to whom pertained the Adoption, the Glory, the Covenant of Promise, the Giving of the Law; and the Service of God, and the Promises.*

The Promise of the Messiah was the peculiar Entail of that Family, Of whom concerning the Flesh Christ came. Indeed in Him also do the Gentiles trust, but we come in as Legatees to the New Will and Testament in His Blood, whereby he has brought Jews and Gentiles upon the same Terms for Salvation, viz. *He that believeth shall be saved, to the Jew FIRST, and then also to the Gentile.*

§ 2. *The*

## Grace to the Chief of Sinners. 13

§ 2. *The Wisdom of God thought fit, to lay the Foundation of the Gospel at that Place, where its Foundation was first struck at.*

The Report of His being stolen away by his Disciples, was a Blow at the Root, *for if Christ be not risen, our Faith is vain, and our Preaching is vain*; therefore, do you go first to *Jerusalem*, and confute that Lie. Though 'tis a Lie that has the Countenance of some in Figure and Authority, yet, you must confront it, *You are my Witnesses of these Things*, v. 48. and by your Testimony I must dissipate that Artifice of the Devil.

For otherwise, Christianity must have offered it self to the World around, with great Disadvantage, if it had not first shewn it self at *Jerusalem*, and asserted the Resurrection of Jesus to the Teeth of those, who were hired to disperse that ill contriv'd Lie, of His *being stole away*. The Nations might suspect, that the Doctrine of Jesus durst not shew it self at *Jerusalem*, for Want of sufficient Evidence of the Resurrection, of its Author. But your Testimony will either satise, or leave them without Excuse. You are a sufficient Number, you are of approv'd Honesty, your Interest lies another Way,

\* *So St. Austin calls it.* For (*says he*) if the Soldiers were asleep, how did they know his Disciples stole him; if awake, why did they let them do it?

*That*

## 14 *The Temper of JESUS,*

*That* should lead you rather to fall in with the Spirit of the Times, and to find your Account in running down the suffering Cause, you cannot bear your Testimony without Hazard, Damage, and Ruin; and 'twas never known, that any Men forged Lies to their own undoing, knowing, as you do, that it will be so. Besides, your Testimony shall be confirmed by Signs, Wonders, and Miracles; not only, performed by your selves, but those also, *who shall by your Testimony believe in me.* All which renders your Testimony sufficient to lay the Foundation of the Gospel sure, even at that very Place, where its Foundation was chiefly attack'd.

§ 3. *Upon hearing the Gospel preached elsewhere round about them, they might be apt to think, that, for the Greatness of their Crimes they were passed by, neglected and abandon'd.*

§ 4. *Their Day of Grace was like to be the shortest.*

*Begin at Jerusalem,* for, yet a little while and there will be no *Jerusalem* standing; their Glass has but a little while to run. Yet forty Years and *Jerusalem* shall be destroy'd. Their Nation, Polity, and Temple, shall be no more. <sup>a</sup> You will have Time then to go over the Nations, but to

<sup>a</sup> Ἀφ' οὗ ἔπαυεν, ἕως τῆς καταστροφῆς Ἱεροσολῶν γίνονται ἔτη μισθ' ἑκατὸν γ'. Clem. Alex. & Origen. cont. Celsum. Lib. 14. p. 174. Ed. Cant. reckons it 42 Years.



## *Grace to the Chief of Sinners. 15*

those who have so little Time remaining, none should be lost, *Begin therefore at Jerusalem.*

§ 5. 'Twas foretold by the Prophets, that the Gospel should begin there, and from thence take its Rise and Progress into all the World; that out of Zion should go forth the Law, and the Word of the Lord from Jerusalem; that in Zion he would lay a Foundation Stone. Say unto Zion, Thy King cometh, The Tenour of several Scripture Prophecies of Gospel Times, besides these that follow, *Isa. 2. 3, 4. Mic. 4. 2. Ps. 110. 2. Isa. 28. 16. Is. 40, &c.* So that, to begin at *Jerusalem* was one Prophetical Mark of the Divinity of this Dispensation; the Church did hereby know where to look for their Messiah. That the World might not be at a Loss in this, He order'd His Prophets long before to point out Time and Place.

Besides, 'twas fit that the Son of *David*, who was to have the Throne of his Father *David*, should begin his Kingdom at the City of *David*. And farther, 'tis considerable, how far some Prophecies, which we commonly understand of the Calling of the *Jews*, were to receive their Accomplishment at this Time, by the Apostles successful Execution of this Commission among them,

## 16     *The Temper of* JESUS,

them, whereby so many Thousands of them were converted.

§ 6. *For a standing Example of the Riches and Freeness of the Grace of Christ, in the Offer of it to the vilest of Sinners.*

*Begin at Jerusalem,* and after the saving Efficacy of my Grace appears *there*, no one will question the Possibility of their own Salvation. Shall not a poor penitent Sinner be accepted, when the vilest of Sinners are courted? Poor Sinners of the *Gentiles* must not question His Grace, when they see it offer'd to His Murtherers. When they see Him willing to have Mercy upon those who had no Mercy upon him, and desirous of no other Reparation for the *Injuries* they did him, but only, that they would not refuse the *Grace* he now offer'd to them, and that too before all the rest of the World.

II. For what Reasons common to the Case of all great Sinners, is our Lord so desirous of their Conversion, and that they should know that He is so?

That He is willing they should be converted and saved, is very plain; He has not left this to be made out by Inference and Deduction, but has asserted it in so many Words. *He is not willing that any should*  
*perish,*

## *Grace to the Chief of Sinners.* 17

*perish, but that all Men should come to the Knowledge of the Truth and be saved.*

His Behaviour towards some of the vilest of Sinners, demonstrates, to what low Degrees of Condescension He can stoop, with how much Tenderness He will use those upon their Return, whom, by such indulgent Measures he endeavours to reclaim.

I am affected when I read, that God stay'd till the *Cool of the Day*, an Emblem of rebated Anger, before He comes to deal with fallen *Adam*; and then follows the Sinner with a Promise, who was endeavouring vainly to hide Himself from a Curse; *the Seed of the Woman shall break the Serpent's Head*; what a seasonable Relief and Stay to a trembling Rebel!

*Manasseh* was proverbial for Wickedness, sold Himself to work Iniquity, and thereby to the Devil, and yet God did not suffer Satan presently to run away with the Purchase; but by a sore Affliction brought Him to his Knees, humbled and reformed him; and if he was not truly converted and sav'd, still the Method God used with him, was the ready way to it.

When Christ came into the World *bringing Salvation*, to whom did He offer it? Was it not to *Publicans and Harlots*? Publicans, the worst of Men accounted; and Harlots, the worst of Women? Giving this

C

Reason,

## 18     *The Temper of* JESUS,

Reason, that, *He came not to call the Righteous, but Sinners to Repentance.* 'Twas with this good Design He kept such bad Company. And as a Specimen of His saving Power, he carried about with him several of those Notorious Converts, as it were with this Proclamation; ' Behold, ' the mighty things my Grace can do, what ' Sinners I can reclaim, what Sins I can pardon, and how many Devils I can cast out. ' Look upon these and believe, that I am *able* ' *to save to the utmost all that come unto* ' *God by me*; Look upon these and believe, that no Kind, Number, Degrees of ' Sins, can keep a Man out of Heaven, that ' does not keep him from coming to Christ'.

The Woman of *Samaria*, a lascivious Person by her own Confession, and by Christ's Discovery, yet with how soft and winning an Address does He assure her, *If thou hadst known the Gift of God, and who 'twas that said unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee, &c.* To covetous *Zacheus*, He says, *This Day is Salvation come to thine House.* Salvation to be had for fetching was great Grace, but He brings it home to his House.

How he dignifies his Sufferings, how he turns the Ignominy of his Cross into Glory, by proving the saving Merits of his Death

in



## *Grace to the Chief of Sinners.* 19

in the Conversion and Salvation of the Dying Thief! There the poor Wretch hung, bleeding his last: With what Eyes, with what Heart and Thoughts, must the expiring Criminal survey a Jesus hanging by him upon a Cross, covered with Blood and Scorn? so as to collect the Remainder of his Breath into such a Prayer, *Lord, Remember me when thou comest into thy Kingdom.* What? to a Dying Person for Life! to a Crucify'd Jesus for a Kingdom! to One, that appear'd out-cast by *Jews*, and deserted even by his own Disciples, to such a One, for Admission to the Kingdom of Glory! How extraordinary the Request? How gracious the inward Operations that produced it? And how speedy and full the Answer? *This Day shalt thou be with me in Paradise.*

‘ I will carry thee up with me into Heaven,  
‘ as the Fruit of the present *Travail of my*  
‘ *Soul*, as a Trophy of my Victory over  
‘ Satan, and will shew thee there, as part  
‘ of the Spoils that shall adorn my Triumphs  
‘ over Hell and its Powers; and as the Earnest of the full Recovery and Salvation of  
‘ all those, for whom I am now Dying’.

He snatches, from the very Brink of Hell, one that seem'd not only void of Grace, but past Grace; and melts the Heart in an Instant, that had been hardening for many Years.

St. Paul speaks of himself as if he were a Monument set up by Christ to bear such an Inscription as this, *1 Tim. 1. 16. This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am Chief. Howbeit for this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them who should hereafter believe on him to Life Everlasting.*

The Crucifixion of our Lord was the dolefullest Tragedy Cruelty ever acted, or Sorrow can describe. Where-ever the Guilt of it could fall, one would think it should be with Weight enough to sink them below the Reach of Mercy. The Apostle charges it home upon *Jerusalem; Him---You have taken, and by wicked Hands have crucified and slain.* Never can any Minister again preach to so wicked an Auditory, till a new kind of Wickedness arise, greater than the Murder of the Lord of Life. Yet, to wash these wicked Hands from the Guilt of all they had done, he tenders the Laver of the Blood of Christ, inviting them to *Repent, and be baptized in the Name of Jesus Christ, every one of you, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. Every one of you, not excepting any that were concerned in it, not*  
except-

## Grace to the Chief of Sinners. 21

excepting any of those Priests, that *perswaded the Multitude to ask Barabbas, and destroy Jesus*; nor him that spit in His Face, or struck him on the Head; nor him that thrust the Spear into his Side, if any of these should be in the Crowd. And he was so happy as to prevail with about 3000 of them at that one Sermon. And a little while after we are particularly inform'd, that, *Some even of the Priests also were obedient to the Faith*. A Thing so much the more worthy of Remark, to the Honour of the Word and Grace of God, as the Knowledge of those sort of Men did both aggravate the Crime of their Disobedience, and inable them beyond others to parry off the Conviction of it.

*Simon Magus*, though he had been a Sorcerer, yet upon Profession of his Faith and Subjection to Christ, the Apostles were so far from supposing that he could not become a Christian, or that the Mercy of God did not extend even to such a Character, upon Repentance, that they baptized him: And when afterwards it appear'd, that he was yet in the *Gall of Bitterness, and the Bond of Iniquity*, and had only acted an Hypocritical part; nevertheless, to show that if he were yet lost, it could not be from any Defect of the saving Grace of God, but from his continuing to be a Hypocrite, they

I

## 22     *The Temper of Jesus,*

they send him to the Grace of God by Prayer, *That the Thoughts of his Heart, as vile as they had been, might be forgiven him.*

The Reasons of this merciful Conduct towards the vilest and greatest of Sinners may be such as these.

§ 1. *The Desperateness of the Case of Great Sinners makes it needful, that they should have good Assurances.*

Their Danger is more near and imminent. They are upon the very Brink of Destruction. Their Damnation lingreth not, but hastens to meet them, and they at the same time are advancing apace toward that; as *Goliath*, with large Steps, made haste to meet the fatal Sling and Stone, with which *David* also ran toward him at the same time. Their Sins are a vast Number, the Cry of them loud for Vengeance, the Weight and Aggravations of them are heavy; Satan the Executioner has them bound in the Chains of Lust, under the Sentence of a condemning Law; the Justice of God is whetting its glittering Sword to cut them off; and there is but a *single Breath* between them and Damnation, which may very easily and suddenly be stopp'd: So that the Mercy is greatly heightened in being offered to such as these in the first place, and with a particular Sollicitude to win them over: *This Wine*



## *Grace to the Chief of Sinners. 23*

*Wine must be given to them that are so ready to perish.*

Besides this, 'tis with great Difficulty that Great Sinners, upon Conviction, are even now brought to believe there is Mercy for them: it would have been harder still, had there been no Instances of extraordinary Grace to Sinners of an uncommon Size.

Had the Gospel taken a large Round before it had come to *Jerusalem*, the Proffers of Mercy would not have been so easily believ'd, as when they came so fresh from his own Lips, whose Anger they had much more Reason to fear, than to hope for his Mercy; but the unparallel'd Grace of sending it to them first, was superior to all Objection. This sets it as much above all Doubt and Scruple, as it was beyond all Example or Expectation. Indeed, before Sinners are awaken'd to a Sense of their Sins, and of God's Justice, they are very confident of his Mercy; The Mercy of God is Infinite, say they, Goodness is his Nature, He never made any Creatures to do them any hurt, and 'tis an easy thing enough to entertain the Hopes of Salvation through the Merits of Christ, and the Mercy of God: But how suddenly is the Stile alter'd, upon a deep Conviction of Conscience, and the opening the Eye to the Number, Nature, and Aggravation of their Sins, together  
with

## 24      *The Temper of JESUS,*

with the Law, the Holiness and Justice of God arming against them? Then, Is there Mercy for such a Wretch as I? Is it possible for me to be saved? Can so black a Soul as mine be wash'd into Purity, and so much Guilt as I have contracted be remov'd? They who before thought Sin but a Trifle, are now ready to think it all unpardonable; They who a little before were ready to say, There is no *Fear*, are now ready to conclude, There is no *Hope*: They now do as much need the Encouragement of such an Instance as this, as before they were ready enough to abuse it.

§ 2. *The Conversion of a great Sinner renders the Grace of God the more glorious.*

*Begin at Jerusalem,* and the Wonders of my Grace there will raise my Name JESUS to its just Esteem in the World. The Saviour, the God will appear in all their Height and Lustre, and my Power to save to the uttermost all that come unto God by me. Let the World see what Distempers the Skill of this Physician can heal, and what Sins the Grace of God can pardon: It's like the Honour a Physician gains by healing a Distemper given over by all others. *Jerusalem* seemed abandoned to Sin, Misery and the Devil, when Christ said, *Now the things of thy Peace are hid from thine Eyes, thine House is left unto thee desolate.* A desperate Case! He must

## *Grace to the Chief of Sinners. 25*

must be mighty to save indeed, that undertakes such a Case as this. And yet, that future Ages might believe there could be no such thing as a Foil to the Skill and Power of our Physician, to shew his Art in saving Souls, He sends the Remedy first thither, where one would have thought them past all, and makes it effectual to all that put themselves into his Hands; *For God who is rich in Mercy, for his great Love wherewith he loved us, when we were dead in Sins, hath quickned us together with Christ; for by Grace ye are saved; and hath raised us up together, and made us sit together in heavenly Places in Christ Jesus, that in the* Ages to come he might SHOW THE EXCEEDING RICHES of his Grace, and his Kindness towards us, through Jesus Christ, Eph. 2, 4, 7. This, he declares, is to get himself a NAME; for he says, *I will cleanse them from all their Iniquity, whereby they have sinned against me; and I will pardon all their Iniquity, whereby they have transgressed against me, and it shall be to me for a NAME of Joy, and Praise, and Honour, before all Nations of the Earth, which shall hear of all the Good I do unto them, Jer. 33. 8, 9. I, even I am he that blotteth out your Iniquity for my NAME's sake. So when they had heard that he which persecuted us in times past, now preached the Faith, which*

D

once

## 26      *The Temper of JESUS,*

*once be destroyed, they glorified God in me,*  
Gal. 1. 23, 24. It renders the Grace of God  
the more glorious.

§ 3. *The Conversion of great Sinners  
does more than ordinary weaken the Interest  
and Kingdom of Satan.*

They are leading Men into the Party of  
Hell. They do a great deal of Mischief be-  
fore, and generally do a great deal of Good  
after their Conversion. Their Example very  
often draws in others. If *one Sinner spoils a  
great deal of Good*, the Conversion of such  
an one prevents a great deal of Mischief.  
*Paul*, who while an Enemy, *persecuted the  
Church beyond Measure*; when an Apostle,  
*laboured more abundantly than they all*.  
While an Enemy he says of himself, that *he  
was exceeding mad against the Christians*,  
and when a Preacher, he was thought *to be so  
for them*, in the Greatness of his Zeal. The  
Devil lost all the cruel Activity of such an  
Agent, when he was taken off by Grace,  
and the Interest of Christ had the Advantage  
of a Diligence in its Favour, proportionable  
to what he had used before in doing Mis-  
chief.

They are sensible how much Grace went  
to their Recovery, how much was forgiven  
them, how much they are thereby obliged;  
for, *to whom much is forgiven, they love much*,  
as our Lord said of a notorious Convert. She  
anointed



## *Grace to the Chief of Sinners.* 27

anointed him with Oyl, bowed down to his Feet, that she might bathe them with her Tears; she poured out her Heart at her Eyes, while she wept over them; she kissed them, and anointed them, wiped them with the Hair of her Head, *Luke 7. 47.* and there she could as willingly have poured out her Life and Blood. He could hardly get Water for his Feet of *Simon*, but he was a *Pharisee*, and thought himself no very great Sinner. While the poor Woman's Love was extremely tender, officious, and over-flowing: *Seest thou this Woman,* (says Christ) *thou gavest me no Water for my Feet, but she hath washed my Feet with her Tears, and wiped them with the Hairs of her Head, &c.* The Reason of this different Carriage he explains in the after Parable, of which this is the Sum, *That to whom much is forgiven, they love much.* Hence those fervent Prayers, that Activity and Diligence, those warm Affections, that ready Self-denial, that exemplary Piety, all which shine forth in some notorious Converts, who think they can never do enough for him, who has done and suffered, who has given and forgiven so much to them.

§ 4. In such notorious Converts *the Graces of Sanctification do show themselves, and appear with singular Advantage and Lustre.* Begin at *Jerusalem*, and if any of those obstinate Sinners there shall be softened, melt-

ed, and converted to me, it will appear to be the Grace of God indeed. Begin, not at *Athens*, among Philosophers; but at *Jerusalem*, among the worst of Sinners: Whose Reformation, Virtue and Goodness can be imputed to nothing else but the Grace of God. When a Person of good Education and some Morals, one that passes for a good sort of a Man among his Neighbours, is converted, the Change is not so visible, the Transition is not so discernible, neither to themselves nor others. For this Reason it is, that the Time and Circumstances of Conversion are seldom remembred by such, as the brightest Line does not show it self upon a light Wall. But when the Grace of God lays hold of an immoral Man, a Person notoriously wicked, every one sees the new Creature, the Alteration is plain; all behold it, and say, He is a new Man, he is become quite another thing; the *Æthiopian* Skin is changed, and the Leopard Spots are removed, and the Wolf is turned into a Lamb. When they can say of one that neglected all Duty, *Behold he prays*; of a Persecutor, that, *He preacheth the Faith that he once destroyed*: When they see a *Magdalen*, whose former Character and Life was as wretched, as if she had been possess'd with seven Devils; if they see such an one at the Feet of Jesus; a covetous *Zacheus*, who never thought that he had

## *Grace to the Chief of Sinners.* 29

had enough, not only refund his unjust Ex-tortions, but giving *half his Goods to the Poor*: When they see the *Drunkard* no more filled with *Wine*, wherein is *Excess*, but filled with the *Spirit*; the *Voluptuous* become self-denying; the *Passionate* and Re-vengeful, meek and patient; the *Proud*, humble and lowly: This shows the Grace of God to the greatest Advantage and Set-off; when the Divine Pencil lays such bright Colours and lovely Features upon so black a Ground.

§ 5. *The Conversion of such notorious Sinners will leave all those who continue obstinate and impenitent, without Excuse.*

Who can say after this, that the Mercy of God was not great enough to forgive his Sin, or the Grace of God not strong enough, to overcome his Corruptions, when this Mercy and Grace is offered to the vilest of Sinners, even in the first Place. *If I had not come, and spoke to them, they had no Sin, (in Comparison) but now they have no Cloak for their Sin.* Did I not tell thee, that I was able to save to the uttermost all that come unto God by me; and to give Proof of it, ordered my Gospel to begin at *Jerusalem*.

The Sinner that shall stand at the Bar of God, with Guilt in his Looks, Trembling in his Joints, and Convulsions in his Conscience.

Fear.

Fearful Apprehensions ! Can he deny his Guilt ? No, the Eye of the Judge, like a Flame of Fire, shoots into the Heart and Conscience Light and Pain, Conviction and Anguish, at the same Time : Such Light and Conviction, that makes the old Records there legible again, which time seemed to have devoured. Can he form Excuses ? What can Despair and Unbelief say, for having kept a Sinner from Christ and Heaven ? Ah Lord ! I thought my self too great a Sinner to be pardoned ; that is, (Christ may reply) you thought I was a Liar, when I told you, *All manner of Sin and Blasphemy should be forgiven unto Men* ; when I told you, that, *The Blood of Jesus cleanses from all Sin*. Look then upon Adam, that destroyed a World, Manasseh, Rahab, Magdalene, Zachæus, Paul, and especially on those Jerusalem Sinners, who laid hold of Eternal Life, with Hands stained with my own Blood. *But I thought it would have been time enough upon a Death-bed. . . .* But by my ordering them to *Begin at Jerusalem*, I let all the World know, that no time was ever to be lost. *I thought I could have pleaded what I have often put off others with, that if I was decreed to be saved, I should be saved, and if not . . . .* But who empower'd thee to make such Rules of acting to thy self ? Upon this Reasoning there was  
no



*Grace to the Chief of Sinners.* 31

no need of *Beginning any where*: Why must secret things, that belong to God, be your Rule, in Neglect of the plain revealed things, that belong to you and your Children; when I never made them a Rule for your Conduct, nor would you ever do it in any other Case of Value? You never would venture your Life, Health, or Limbs, upon such a Notion of my Decrees, which shows the Hypocrisy of such a Pretence: You never said with your self, If I am decreed to escape, I shall escape, and so refused to avoid a wild Beast, or the Mouth of a Cannon. If I am decreed to be preserved, I shall be preserved, and so let the Fire burn, that had kindled upon your House; and why the *End*, Salvation, should be expected merely from a Decree, without the *Means*, Repentance, and Faith, and Holiness, when you always joined them together in other Cases, is only because in this Case you did not like the *Means*. And by the very Decrees you plead, I have ordained, that such shall never obtain this *End*, who dislike the *Means*; who neglect *that Holiness, without which no Man shall see the Lord*. But, O Lord, I had heard a great deal of thy Mercy, even to thy Murderers, and I thought I might have depended upon it.-----To which Christ may finally answer, Such Mercy as you depended upon was never heard of in my Gospel, was a pure  
Invention

## 32 *The Temper of JESUS,*

of your own and the Devil's; and as for *Jerusalem*, Repentance always went along with that Commission, that carry'd them the Forgiveness of Sins.

To what has been said, for the Practical Improvement of this Behaviour of our Lord, we may add the following Remarks.

1. *The Grace of God always prevents us, and begins with us.*

*Begin at Jerusalem*, or *Jerusalem* would have been long enough before they would have sought after him; *He prevents us with the Blessings of his Goodness.* The Good Shepherd goes after the lost Sheep: For he came to *seek* in order to *save* that which was lost. While the Prodigal was a great way off, the Father runs to meet him, so little Reason is there to fear he will run from us, when we come to him.

2. *This is strong Consolation against any Temptations to Despair, that arise from the Thought of your being the greatest of Sinners.*

What could our Lord do more to encourage you to hope? And what can you do so unsuitable to all this, as to throw it up, in distrust of him? Is it possible for all the Powers of Darkness, to form a Cloud so Gloomy, as this will not dart some Light and Comfort through? Open thy Soul to  
this

## Grace to the Chief of Sinners. 33

this Assurance, it's a Beam from the Face of thy Redeemer, *to give Light to them that sit in Darknes, and in the Shadow of Death.* Look upon *Jerusalem City*, and tell the Devil *he lies*, the next time he says there is *no Hope*.

But he urges, I am a vile Sinner. True, yet this Text stands betwixt me and Damnation, between me and Despair. But I am the Chief of Sinners.----Agreed, make me as black to my own Conscience as possible, it shall only serve to raise my Admiration of the Free Grace of our Lord Jesus Christ, and drive me the surer to him, who came into the World *to save Sinners, of whom I am Chief.*---But thy Sin is such it can't be forgiven.---That's a Lie of the Devil; for *the Blood of Christ his Son cleanseth us from all Sin, and all manner of Sin and Blasphemy shall be forgiven unto Men.*----But you have sinned *the Sin against the Holy Ghost.*----If so, You were too sure of me to give me all this Disturbance; *when the strong Man keeps the Palace, all is in Peace*; no Workings of the Good Spirit, no Disturbance from the Evil One: My Concern about my Soul, and your Opposition, are things that are inconsistent with that Sin you would perswade me I have committed. I will not let go my Hope, since he wants nothing belonging to a compleat Saviour, and I want nothing but what I may receive from him.



## 34      *The Temper of JESUS,*

3. *These things conclude as strongly against Presumption in the other Extream.*

Look over all the Instances here mentioned, and see, if any of them were saved without Faith and Repentance. Will you say, *St. Paul, Mary Magdalene, and the Jerusalem Sinners*, were saved by Christ, upon their Faith and Repentance, and New Obedience; therefore I shall be saved by this Mercy, without these? They were saved *from* their Sins, therefore I shall be saved *in* them. This is a Presumption upon a sort of Grace, that the Bible no where promises, and that never saved any one Soul yet, nor ever will. Besides, were not those who, remained impenitent, afterwards destroy'd for all this? Properly, none ought to despair of the Mercy of Christ, but those who thus presume upon it, by expecting the Benefit of it, in a Way it shall never be bestow'd. The establish'd Order of Salvation is *Repentance and Remission of Sins*, we are saved by *Grace through the Washing of Regeneration, and the Renewing of the Holy Ghost*; out of this Method, all the Merit of Christ, and the Mercy of God will not save me. 'Twas Mercy and Grace brought forth this Method, Wisdom and Justice approv'd it; Can the same Mercy and Grace annul it? Can Truth and Holiness ever leave it? In this Method the worst of Sins shall not be my Ruin;   
 but



## *Grace to the Chief of Sinners. 35*

but out of it, all the Grace in Heaven can't prevent it, because, properly speaking, there is no such Grace in Heaven, nor any where else, but in the vain Imagination of those, who love their Sins too well, to part with them, even for Eternal Life.

The Offer of Salvation, is, indeed, amazing Grace; but Mercy merely offer'd saves no Man, without Acceptance of the Grace, and Compliance with the Method of Salvation. 'Tis *to as many as receiv'd Him*, that Power is given to *become the Sons of God*. What's included in this Acceptance of Mercy; How the Grace of God works it in us, what we can do, or cannot do in it, belongs not to me at present to enquire? But the absolute Necessity of the Thing it self, is what appears from this Text, against all Presumption whatsoever; because, there is nothing in Heaven or Earth, provided in the Room of Faith and Holiness, nor can any one stand forth and say, that the Grace of the Gospel has made Provision of any Thing, either in God, Christ, or the Spirit of God, to stand in the Room of Faith and Holiness; for without Faith I have no Part in God nor Christ. And further, because, these Sinners of *Jerusalem*, who did not repent and believe, according to this Commission, were afterwards, notwithstanding the Grace of the Offer, finally destroy'd. In a Word, the im-

## 36     *The Temper of* JESUS,

menſe Goodneſs of this Offer forbids all Deſpair, and yet at the ſame Time, doubles the Damnation of ſuch as dare ſinfully preſume upon it on the one hand, or reſuſe it on the other.

4. *This is a Warrant, and Obligation upon Miniſters, to offer Salvation to the worſt of Sinners.*

They were to go into the City, and preach Repentance and Remiſſion of Sins to whomſoever they had met. If they had met the falſe Witneſſes, that witneſſed againſt him ; if they had met thoſe that cry'd out, *Crucifie, Crucifie him*, They muſt have preach'd this ſame Crucified Jeſus to them all.

The original Commiſſions are the Model of all our After-preaching, and by comparing them together, they deliver the two great Ends of Preaching ; one is the *Conversion* of Sinners, *Let Repentance and Remiſſion of Sins be preached unto all Nations* ; the other, the *Edification* of Saints, *teaching them to do, whatſoever I have commanded* ; this is the *whole Counſel of God*. You therefore, who are Chriſtians, ſhould not think much of the Time and Pains laid out ſometimes upon Sinners, in thoſe Things, both of Knowledge and Practice, which, it may be, you are already very well acquainted with. There was a  
Time

## *Grace to the Chief of Sinners. 37*

Time when you needed the same Things to be laid before you ; others then sat by, and heard those Things that prov'd your Conversion, though they were acquainted with them, and had heard them many Times before <sup>a</sup>.

They forget this, who give Way to such a Nicety in Hearing, as creates an Indifference, if not Uneasiness, under the plain and necessary Addresses to those, who are yet in their Sins, and to People of a lower Class. Some are all for a Word of Knowledge, and are ready to despise what is not Deep, Researched, and Peculiar----We knew all this before----As if, affecting the Mind, impressing the Conscience, with a more religious Sense of Truths that are very well known, and repeating thereupon the same Acts of Worship to God, which they are in their Nature apt to produce, were no Part of our Religion, when indeed, it's the very best Part, and that, to which all Knowledge is no further excellent, than as it is subservient. Others are all for a Word of Affection, and that which does not elevate, surprise, and powerfully move the Passions, is with them, on the other hand, but a dull Story ; forgetting, that our Business is not only to raise the Affections, but to inform

<sup>a</sup> Melius est Doctos onerare jam notis, quam rudes fraudare discendis. *Leo.*

## 38 *The Temper of* JESUS,

the Judgment, *that you may grow in all Wisdom and Understanding.* In short, We should have but few Conversions, and the greatest Part of the World would die in their Sins, if you were never to hear any thing that you knew before. And on the other side, if we were always *laying again the Foundations*, there would be but few *built up in their most Holy Faith*; it remains, that we endeavour as we can, to approve our selves such wise Stewards, as to give every one their Portion in due Season; that while the strong Men must have their Meat, the Babes in Christ may not want the sincere Milk of the Word, that they may grow thereby; remembering always, that it is more to our Purpose, to convert one Soul, than merely to entertain a Thousand.

5. *The infinite Sufficiency of the Merits of Christ's Death and Sufferings is seen in this Offer.*

The Ancients used to say, If you would see the *Trinity*, you must go to *Jordan*; where the Son was baptized in the River, the Holy Ghost descending upon him, and the Father's Voice was heard, Saying, *This is my Beloved Son.* I may say, if you would see the infinite Sufficiency of the Merits of Christ, and the exceeding Riches of his Grace, you must go to *Jerusalem*, and see, to what Sort of People he does in the first Place  
open



## *Grace to the Chief of Sinners. 39*

open the Treasures of Mercy. *The unsearchable Riches of Christ*, Unsearchable indeed, since *Jerusalem's Sins* could not exhaust them; *Be it known unto you, Men and Brethren, that through this Man is preach'd unto YOU, FORGIVENESS OF SINS, and by him, all that believe, are justified, from all things, from which they could not be justified by the Law of Moses.*

6. *He that could thus destroy Sin in its full Strength, Sin at the Height, and in the worst of Characters, can easily do it, where it is in part already mortify'd and subdu'd.*

If Sinners of such a Rank and Size are sanctified and sav'd, will He not carry on the Work in a weak Christian? He who was able thus to seize and recover the sturdy Offender, that can thus conquer Sin in its full Strength and Vigour, cannot He subdue it, when it is half dead and mortify'd? He that can raise from the Dead, can surely continue Life where it is begun. It is a Comfort to a weak and trembling Christian to see what Christ has done for the most wicked and hardened Sinners; for he that can thus turn a Wolf into a Lamb, can surely preserve the Lamb from the Devourer.

7. *Jerusalem is the Mother-Church of all Churches, the Mother of us all.*

There,

## 40      *The Temper of JESUS,*

There, the Gospel began; thence it had its Rise and Spring. As at *Antioch* the Christian Name, so at *Jerusalem* the Christian Church, first began. How proud had *Rome* been, if either of these had been done at that City? If Christ had said, Let Repentance and Remission of Sins be preach'd to all Nations, in my Name, *Beginning at Rome*; or if it had been said, the Disciples were *first called Christians at Rome*? They would immediately have cry'd out *Mother Church*. They would have made a mighty Noise about *Beginning at Rome*, &c. This would have been Demonstration for their sham *Supremacy* over all Churches. But as truly as *Eve* was the Mother of all Living, *Jerusalem* appears to be the Mother of all Churches. There, *Peter* preach'd his first Sermon; there, he made his first Converts, and founded the *first Church*, that is, the first Congregation of faithful People. And this is what even they, who compliment *Rome* with this affected *Supremacy*, are themselves forced to acknowledge<sup>a</sup>, and we too, are willing enough to allow her the Title of Mother, in such Sense as the Scripture has done it before us, that is to say, *the Mother of Harlots, and Abominations of the Earth*<sup>b</sup>.

<sup>a</sup>---Ecclesiæ Hierosolymetanæ quæ est aliorum omnium Mater. Baron. Anno 382. Numb. 15.      <sup>b</sup> Rev. 17. 5.

## *Grace to the Chief of Sinners. 41*

8. *This obliges all that have obtained this Grace, to be of a like merciful and forgiving Spirit.*

To be implacable is to be like a Devil ; to be a Christian is to be like this Jesus, who, upon a Cross, pray'd for his Enemies, *Father forgive them.* Like this Jesus, who, after his Resurrection, courted these Murderers into the Salvation purchased by his Death and Blood ; who gladly bestow'd it upon all that would accept it, and waited forty Years upon the rest, that they might have *Time and Space to repent.* This Jesus is the Head, the Author, and Pattern of our Religion ; and this Religion is certainly like Himself, a Religion that inspires this Godlike Temper of Mind ; a Temper particularly chosen out to show the Child of God, in one of the most genuin Features of his Heavenly Father. *But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may (appear to) be the Children of your Heavenly Father.*

If Christianity does so much consist in a Disposition to treat even our very Enemies thus ; if Christ has enjoined this Temper of Mind upon all his Followers, as a Mark of his True Religion, and of its genuin Professors : if the very Essence and Beauty of this



## 42 . . . *The Temper of JESUS,*

Religion lies in having the *same Mind in us that was in Christ Jesus* ; and in some Conformity to that most lovely Person, whose Zeal for God's House *eat up himself indeed*, but did not devour those about him: If it does so much consist in an Imitation of that excellent Person, who is Goodness and Benevolence it self: If, I say, this be the Spirit of our Religion, and of its Author, JESUS, even towards Enemies themselves ; tell us, O ye Severe, ye Rigid, of all Complexions and Parties, tell us, How must Brethren be treated? How must those, who are weak in the Faith, be received? Who though perhaps mistaken in differing from us, yet are not therefore Enemies ; are not viler for mistaking the Mind of Christ, than *Jerusalem* Sinners for killing the Person. Will it please him, who has forgiven thee, and them, so many Talents, to see thee take thy Brother by the Throat for a few Pence ; and they too not borrowed by him, but impos'd upon him by thee? Will perpetual worrying of thy Brother suit the Temper of that Jesus, who was no sooner got down from the Cross, in a manner, but contrives how to save them that nailed him to it? One would imagine those Scriptures never had a Place in our Bible, that command us to *bear one another's Burdens*, instead of laying new ones on, and so to fulfil the Law of Christ ; that

*we*



## *Grace to the Chief of Sinners. 43*

*we should be kindly affectionate one to wards another, and forgive one another, even as God for Christ Sake has forgiven us.*

Bigots there may be, and have been, of all Perswasions; but an implacable, irreconcilable, cruel Christian, is of the same Figure of Speech as a godly Adulterer, a religious Drunkard, or devout Murderer. A Religion that inspires Cruelty and Revenge; that is so far from forgiving Injuries, that it multiplies them upon such as desire to injure no body; that can allow its Votaries to contrive, as near as possible, the Misery of poor People in this World, or their Damnation in the next; as they do undeniably, who first tempt a poor Creature to shipwreck his Conscience, and then damage him for not doing it; first tempt a Man to be an Hypocrite, and next punish him for not being so: I say, a Religion of this Complexion needs no stronger Confutation, nor can be better prov'd to be none of his, than to be compar'd with this Temper and Spirit, with this Carriage and Commission of the lovely Jesus. For, O Lord! where didst thou ever put Fire and Sword, Prisons, Halters and Gibbets into thy Commission? Or, what was ever seen in thee, that could look like approving of any such kind of Methods? Hast thou ever said to thine Apostles, Go, *Preach the Gospel, beginning at Jerusalem*; and they

that won't believe as you bid them, plunder, imprison, and starve them. Didst thou ever give thine Apostles such Powers? Are Men to be forced by Pain into the Belief, that this Jesus was the most merciful Being, that his Religion was the kindest thing in the World, and his Ministers are all Sons of Benvignity and Peace; and if they will not believe it, to call for the Jailor and the Rack to prove it. Such a Commission would rather be supposed to come from *Appollyon*, the Destroyer, than from Jesus, the Saviour of Mankind; *Who came into the World, not to destroy Mens Lives, but to save; to make the Lamb and the Wolf feed together, that there might be no more destroying nor hurting in all thy holy Mountain.*

Think once more, to whom it was this Offer was going to be made: They had spit in his Face, in whose Presence Angels cover theirs, raptured with Delight and Joy, and have no sweeter Ecstacies, than to behold his Beauty. They had blindfolded his Eyes, which had so often wept over them and their Children, and so often turned up to his Father in Heaven for them; they struck him, buffeted, scourged him; they mock'd him, despis'd him, and expos'd him to the most contrived Indignities, that ever attended a Crown of Thorns, and a dismal Cross; he forgave it all, to every one of them that would but repent. If

## *Grace to the Chief of Sinners. 45*

If the History of the World had ever afforded an Instance of a good Prince, whose Government was most rightful, his Administration according to the best Laws, temper'd with Equity and Moderation ; his Temper gentle and mild, most affable and condescending ; one that treated his Subjects as any Father could do his Children, laying himself out intirely for their Benefit and Service, so that the People could not but own, *He had done all things well* : how surprizing would it be, to find after all, that this good Prince was assassinated by those whom he had most obliged ? That there should be any Beings on this side Hell capable of such a thing ? Well, in the last Agonies of his Life, he calls some Friends about him, and says to this Purpose, ‘ I am dying of the  
‘ Wounds they have given me ; I had Reason to expect a kinder Return--However,  
‘ I forbid all Revenge upon any of those that  
‘ relent upon it, and before I die, I order  
‘ that there be an Act of Grace forthwith  
‘ drawn up, and proclaimed for the Pardon  
‘ of my Murderers, upon Condition only  
‘ that they be sensible of what they have  
‘ done, that they acknowledge their Fault ;  
‘ and to give them Assurance that they  
‘ may depend upon it, I will have it subscribed, and sealed, with some of that  
‘ very Blood which they have drawn. And  
‘ since



' since I find my self dying away, I do com-  
 ' mand with my last Breath, that the Heralds  
 ' who shall proclaim this, do send the *first*  
 ' *Copy* of it, to him that gave me the first  
 ' Wound, and the *Second* to him that struck  
 ' the deepest-----and so gave up the Ghost.  
 How would all the Annals have rung of such  
 an Instance as this? What a Noise would it  
 have made in the World? His Name would  
 have stood for the Figure of all Goodness.  
 Arts and Sciences would have lavish'd all  
 their Treasures upon the Memory of so much  
 Grace. The Historian, the Orator, the Poet,  
 the Painter, the Statuary would all have em-  
 ployed their utmost Skill. Nor would they  
 have refrained from raising Altars to so much  
 Divinity incarnate ---- There is a Person of  
 whom all this is Fact, there is a *Name*, to  
 which all this is due--'Tis Thine, *Oh Jesus*,  
 that lovely Name, even Jesus, *that hath de-*  
*livered us from Wrath to come*, by dying  
 under our Hands, and for our Sakes.

Here then, with the Apostles, let us stand,  
 and gaze, and wonder, and worship, as they  
 did, after He had said these Things. Things  
 so Divine call for a special Act of Adora-  
 tion; the Whole God shone forth in this  
 Goodness. His Miracles did not speak Him  
 more Divine. *I will not execute the Fierce-*  
*ness of my Wrath, I will not return to*  
*destroy*



*Grace to the Chief of Sinners. 47*

*destroy Jerusalem, for I am God, and not Man*; such is the Language of the Deity, and such the Language of this Commission.

JESUS! with what a Mind and Frame of Soul, didst thou leave this World, and go up to Heaven? And art thou still the same? Has the highest Place in Heaven only enlarg'd thy Power of doing good, according to the establish'd Oeconomy, and Order of Grace? And is that Grace still as Free, as Full, as Extensive, as Sufficient, as when first offered to *Jerusalem*? Then I am thy Captive; for who can hold out against all this? Who can deny any thing to it? Hear me but in the following Prayer, ' That  
' some Portion of the same Spirit, that renders  
' thee so lovely, may descend upon me,  
' and then I am sure to be beloved by thee;  
' for if this be thy Carriage towards thine  
' Enemies, what is thy Heart towards them  
' that love thee as their own Souls? Let  
' therefore all those Passions and Affections,  
' that held the Apostles in Extasie of Attention, when they beheld at parting the sweet  
' Majesty of thy humble Grandeur; when  
' they beheld the Marks of thy late Sufferings, and of present Authority, of all  
' Power in Heaven and Earth, and of brotherly Love, at once seated in thy Divine  
' Aspect; when they beheld the Heavens  
' opening, their Lord ascending, and followed

# 48      *The Temper of Jesus,*

' loved thee with Eyes drowned in Love,  
 ' and stretching, with curious Wonder, into  
 ' the Celestial Presence; let these same Pas-  
 ' sions and Affections so possess my Soul,  
 ' and devote me to thy Self and Service,  
 ' that I may never give over looking upwards  
 ' in Expectation, till I shall behold thee *in*  
 ' *like manner coming the second time, with-*  
 ' *out Sin unto Salvation.*



4 OC 58

**FINIS.**

